

P R E F A C E

TO THE GOSPEL ACCORDING TO MARK

OF Mark, the writer of this Gospel, little is certainly known. He is commonly supposed to be the same that is several times mentioned in the New Testament. He was not an apostle, or companion of the Lord Jesus, during his ministry, though some of the fathers affirm that he was one of the seventy disciples. This is improbable, as he is mentioned by Peter (1 Pe. v. 13) as *his son*; from which it is supposed that he was converted by the instrumentality of Peter.

From the New Testament we learn that he was sister's son to Barnabas (Col. iv. 10); and that his mother's name was Mary, a pious woman in Jerusalem, at whose house the apostles and primitive Christians often assembled, Ac. xii. 12.

His Hebrew name was John (Ac. xii. 12), and it is probable that he adopted a name better known or more familiar when he visited the Gentiles, a practice not uncommon in that age. He was at first the companion of Paul and Barnabas in their journeys to propagate Christianity, Ac. xii. 25; xiii. 5; xv. 37. He chose not to attend them through their whole journey, but left them in Pamphylia, and probably returned to Jerusalem, Ac. xv. 38. Probably at this time he was the companion of Peter, and travelled with him to Babylon, 1 Pe. vi. 13. Afterward he went with Barnabas to Cyprus, Ac. xv. 39. Subsequently he went to Rome, at the express desire of Paul, in company with Timothy, 2 Ti. iv. 11. He remained at Rome while Paul was a captive there, but how long is uncertain, Col. iv. 10; Phile. 24. From Eusebius, Epiphanius, and Jerome we hear that Mark went from Rome to Alexandria, in Egypt, where he planted a church, and died in the eighth year of the reign of Nero, A.D. 64.

The time when this Gospel was written is not certainly known. It is supposed to have been between the years 56 and 63. It is allowed by all that it was written at Rome; of course it was during the latter years of his life, after the apostles had left Judea, Mar. xvi. 20. Mark was for a considerable time the companion of Peter. Though he had not himself been with the Saviour in his ministry, yet, from his long acquaintance with *Peter*, he was familiar with the events of his life, and with his instructions. The uniform testimony of the fathers is that he was the *interpreter* of Peter, and that he wrote this Gospel under the eye of Peter and with his approbation. It has come down to us, therefore, with the sanction of Peter's authority. Its right to a place among the inspired books has never been questioned. That it was written by Mark, that it was with Peter's approbation, that it was a record of the *facts* which Peter stated in his ministry, and that it was therefore an inspired book, has never been questioned.

THE GOSPEL ACCORDING TO MARK

CHAPTER I.

THE beginning of the gospel of Jesus Christ, the "Son of God";

2 As it is written in the prophets, "Behold, I send my messenger before thy face, which shall prepare thy way before thee."

3 The^c voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John^d did baptize in the wilderness, and preach the baptism of repentance, ¹for the "remission of sins."

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, ²confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat ³locusts and wild honey;

^a He. 1.1, 2. ^b Mal. 3.1. ^c Is. 40.3.
^d Mat. 3.1; Lu. 3.3; Jn. 3.23. ¹or, unto. ^e Ac. 22.16.
^f Le. 26.40-42; Ps. 32.5; Pr. 23.13; 1 Jn. 1.8-10.
^g Le. 11.22.

1. *The beginning of the gospel.* The word *gospel* literally signifies good tidings, and particularly the good tidings respecting the way of salvation by the Lord Jesus Christ. Some have understood the word *gospel* here to mean *history* or *life—the beginning of the history*, &c.; but Mark says nothing of the early life of the Saviour. The word *gospel* here has reference rather to the preaching of John, an account of which immediately follows, and means the beginning of the good news, or annunciation respecting the Messiah. It was very customary thus to prefix a title to a book. ¶ *The Son of God.* This title was used here to attract attention, and secure the respect of those who should read the gospel. It is no common history. It does not recount the deeds of man—of a hero or a philosopher—but

7 And preached, saying, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

8 I indeed have baptized you with water; but "he shall baptize you with the Holy Ghost."

9 And it came to pass in those days that Jesus came from Nazareth of Galilee, and "was baptized of John in Jordan."

10 And straightway coming up out of the water, he saw the heavens ²opened, and "the Spirit, like a dove, descending upon him:"

11 And there came a voice from heaven, *saying*, "Thou art my beloved Son, in whom I am well pleased."

12 And immediately the Spirit driveth him into the wilderness.

13 And "he was there in the wilderness forty days, tempted of

^h Mat. 3.11; Jn. 1.27; Ac. 13.25.
ⁱ Joel. 2.28; Ac. 1.5; 2.4; 10.45; 11.15, 16; 1 Co. 12.13.
^k Mat. 3.13; Lu. 3.21. ²or, cloven, or, rent.
^l Is. 42.1; Jn. 1.32. ^m Ps. 2.7.
ⁿ Mat. 4.1, &c.; Lu. 4.1, &c.

the doctrines and doings of THE SON OF GOD. The history, therefore, *commands* respect.

2, 3. *As it is written in the prophets.* Mark mentions *prophets* here without specifying which. The places are found in Mal. iii. 1, and in Is. xli. 3. See Notes on Mat. iii. 3.

4-8. See Notes on Mat. iii. 3, 5, 6, 11. 9-11. See Notes on Mat. iii. 13-17.

12, 13. Mark here relates concisely what Matthew has recorded more at length in ch. iv. ¶ *The Spirit driveth.* The word *driveth* does not mean that he was compelled forcibly against his will to go there, but that he was inclined to go there by the Spirit, or was led there. The Spirit of God, for important purposes, *caused* him to go. Comp. Mat. ix. 25, where the same word is

Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, ^oJesus came into Galilee, preaching the ^pgospel of the kingdom of God,

15 And saying, ^qThe time is fulfilled, and the kingdom of God is at hand: ^rrepent ye, and ^sbelieve the gospel.

16 Now^t as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers.)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets and followed him.

^o Mat. 4.23.

^p Lu. 8.1.

^q Da. 2.44; 9.25; Ga. 4.4; Ep. 1.10.

^r Ac. 2.38.

^s Ro. 16.26.

^t Mat. 4.18, &c.; Lu. 5.4, &c.

used in the original: "And when they were all *put forth*"—in Greek, *all driven out*. ¶ *And was with the wild beasts*. This is added to show the desolation and danger of his dwelling there. In this place, surrounded by such dangers, the temptations offered by Satan were the stronger. Amid want and perils, Satan might suppose that he would be more easily seduced from God. But he trusted in his Father, and was alike delivered from dangers, from the wild beasts, and from the power of temptation, thus teaching *us* what to do in the day of danger and trial. ¶ *And the angels ministered unto him*. From Lu. iv. 2 we learn that in those days he did eat nothing. When Mark says, therefore, that the angels ministered to him, it means *after* the days of temptation had expired, as is said by Mat. iv. 11.

14. *Now after that John was put in prison*. John was imprisoned by Herod, Mat. xiv. 3. ¶ *Jesus came into Galilee*. He left Judea and went into the more retired country of Galilee. He supposed that if he remained in Judea, Herod would also persecute him and attempt to take his life. His time of death had not come, and he therefore prudently sought safety in retirement. Hence we may learn that when we have great duties to perform for the church

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum: and straightway on the sabbath-day he entered into the synagogue and taught.

22 And^u they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And^v there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what

^u Mat. 7.28.

^v Lu. 4.33, &c.

of God we are not wantonly to endanger our lives. When we can secure them without a sacrifice of *principle*, we are to do it. See Mat. xxiv. 16.

15. *The time is fulfilled*. That is, the time for the appearance of the Messiah, the time so long foretold, has come. ¶ *The kingdom of God is at hand*. See Notes on Mat. iii. 2. ¶ *Repent ye*. Exercise sorrow for sins, and turn from them. ¶ *And believe the gospel*. Literally, trust in the gospel, or believe the good tidings—to wit, respecting salvation. See Notes on Mat. iv. 17.

16–20. See Notes on Mat. iv. 18–22.

21–27. See also Lu. iv. 31–37.

21. *And they went into Capernaum*. For the situation of Capernaum see Notes on Mat. iv. 13. ¶ *Straightway*. Immediately. On the following Sabbath. ¶ *The synagogue*. See Notes on Mat. iv. 23. ¶ *And taught*. In the synagogue, the presiding elder, after reading the Scriptures, invited any who chose to address the people, Ac. xiii. 15. Though our Saviour was not a *priest* of the Levitical order or an *officer* of the synagogue, yet we find him often availing himself of this privilege, and delivering his doctrines to the Jews.

22. *He taught them as one that had authority*, &c. See Notes on Mat. vii. 29.

23. *A man with an unclean spirit*.

have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

See Mat. iv. 24. It is probable that this man had lucid intervals, or he would not have been admitted into the synagogue. When there, one of his fits came on, and he suddenly cried out.

24. *Let us alone.* Though but *one* impure spirit is mentioned as possessing this man, yet that spirit speaks also in the name of others. They were leagued together in the work of evil, and this one knew that if he was punished, others would also share the same fate. ¶ *What have we to do with thee?* See Notes on Mat. viii. 29. By this the spirit meant to say that if Jesus cast him out he would use an improper interference. But this was untrue. The possession of the man was a direct assault on God and his works. Jesus came to destroy the works of the devil, and he had a right, therefore, to liberate the captive, and to punish him who had possessed him. So Satan still considers it an infringement of his rights when God frees a *sinner* from bondage and destroys his influence over the soul. So he still asks to be let alone, and to be suffered to lead men captive at his will. ¶ *Art thou come to destroy us?* Implying that this could not be the intention of the *benevolent* Messiah; that to be cast out of that man would, in fact, be his destruction, and that therefore he might be suffered still to remain. Or it may imply, as in Mat. viii. 29, that the time of their destruction had not come, and that he ought not to destroy them before that. ¶ *I know thee who thou art.* Evil spirits seem to have been acquainted at once with the Messiah. Besides, they had learned from his miracles that he was the Messiah, and had power over them. ¶ *The Holy One of God.* The Messiah. See Da. ix. 24. He is called the Holy One of God because—1st. He was eminently pure. 2d. Because he was the only begotten Son of God—equal with the Father. And, 3d. Because he was anointed or set apart to

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

the work of the Messiah, the mediator between God and man.

25. *And Jesus rebuked him.* Chid him, or commanded him, with a threatening. This was not the *man* that he rebuked, but the *spirit*, for he instantly commanded the same being to come out of the man. In all this Jesus did not once *address the man*. His conversation was with the *evil spirit*, proving conclusively that it was not a mere disease or mental derangement—for how could the Son of God hold converse with *disease* or *insanity*?—but that he conversed with a *being* who also conversed, reasoned, cavilled, felt, resisted, and knew him. There *are*, therefore, evil spirits, and those spirits *have* taken possession of men. ¶ *Hold thy peace.* Greek, *Be muzzled.* Restrain thyself. Cease from complaints, and come out of the man. This was a very signal proof of the power of Jesus, to be able by a word to silence an evil angel, and, against his will, to compel him to leave a man whom he delighted to torment.

26. *And when the unclean spirit, &c.* Still malignant, though doomed to obey—submitting because he was obliged to, not because he chose—he exerted his last power, inflicted all the pain he could, and then bowed to the Son of God and came out. This is the nature of an evil disposition. Though compelled to obey, though prevented by the command and providence of God from doing what it *would*, yet, in seeming to obey, it does all the ill it can, and makes even the appearance of obedience the occasion for increased crime and mischief.

27, 28. *And they were all amazed, &c.* The power of casting out devils was to them new. It was done by a word. Jesus did it in his own name and by his own authority. This proved that he was *superior* to all the unclean spirits. In consequence, his fame spread throughout all the country, and the

29 And^w forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came, and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

^w Mat. 8.14; Lu. 4.38.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils³ to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

³ or, to say that they knew him.

impression became prevalent that he was the Messiah.

29-31. See Notes on Mat. viii. 14, 15.

32-34. See Notes on Mat. viii. 16, 17.

¶ And at even, when the sun did set. See Notes on Mat. viii. 16.

33. *All the city.* A great part of the city. A great multitude from the city.

34. *And suffered not the devils to speak, because they knew him.* They knew that he was the Messiah. If they had spoken, they would have made that known to the people. Jesus was not desirous at that time that that should be publicly known, or that his name should be blazoned abroad. The time had not come when he wished it to be promulgated that he was the Messiah, and he therefore imposed silence on the evil spirits.

35-37. *And in the morning, rising up a great while before day.* Luke says (iv. 42), *when it was day.* The passage in Mark means, in the original, not literally a great while before day, but very early, or while there was yet much appearance of night. The place in Luke means at daybreak, at the beginning of day. Then, also, there is much appearance of night; and Luke and Mark therefore refer to the same time—before it was fully light, or just at daybreak. ¶ *And departed into a solitary place, and there prayed.* Here observe, 1st. That the Saviour, though perfectly holy, regarded the duty of secret prayer as of great importance. 2d. That he sought a solitary place for it—far away from the world and even from his disciples. 3d. That it was early in the

morning—always the best time, and a time when it should not be omitted. 4th. If Jesus prayed, how much more important is it for us! If he did it in the morning, how much more important is it for us, before the world gets possession of our thoughts; before Satan fills us with unholy feelings; when we rise fresh from beds of repose, and while the world around us is still! David also thus prayed, Ps. v. 3; cxix. 147. He that wishes to enjoy religion will seek a place of secret prayer in the morning. If that is omitted, all will go wrong, our piety will wither. The world will fill our thoughts. Temptations will be strong. Through the day we shall find it impossible to raise our feelings to a state of proper devotion. It will be found to be true universally, *that the religious enjoyment through the day will be according to the state of the heart in the morning, and can therefore be measured by our faithfulness in early secret prayer.* How different, too, was the conduct of the Saviour from those who spend the precious hours of the morning in sleep! He knew the value of the morning hours; he rose while the world was still; he saw the light as it spread abroad in the east with fresh tokens of his Father's presence, and joined with the universal creation in offering praise to the everywhere present God.

36. *And Simon.* Simon Peter. ¶ *They that were with him.* The other apostles.

37. *All men seek for thee.* That is, many men, or multitudes. The inquiry after him was general. They told him this, evidently, with a view to induce

38 And he said unto them, Let us go into the next towns, that I may preach there also; for ^{therefore} came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And ^{there} came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

x Is.61.1,2; Jn.17.8.

y Mat.8.2; Lu.5.12.

him to leave his place of retirement, and to prevail upon him to appear publicly to instruct the multitudes.

38. *And he said unto them, &c.* This was said in answer to their *implied* request that he would go and meet the multitudes. "Since the anxiety to hear the truth is so great, since such multitudes are waiting to hear the word, let us go into the next towns," &c. ¶ *Next towns.* Towns in the neighbourhood or vicinity of Capernaum. He proposed to carry the gospel to them, rather than that multitudes should leave their homes and attend him in his ministry. The word here rendered *towns* denotes places in size between *cities* and *villages*, or large places, but without walls. ¶ *For therefore came I forth.* That is, came forth from God, or was sent by God. Luke says (iv. 43), "for therefore am I sent." Comp. Jn. xvi. 28: "I came forth from the Father, and am come into the world." The meaning of this verse therefore is, "Since multitudes press to hear the word, let us not remain here, but go into the neighbouring towns also; for I was sent by God not to preach at Capernaum only, but throughout Judea, and it is therefore improper to confine my labours to this place."

39. *And he preached in their synagogues.* See Mat. iv. 23. ¶ *All Galilee.* See Mat. i. 22. ¶ *And cast out devils.* See Mat. iv. 24.

40-45. *And there came a leper, &c.* See Notes on Mat. viii. 1-4. ¶ *Kneeling down to him.* He kneeled and inclined his face to the ground, in token of deep humiliation and earnest entreaty. Comp. Lu. v. 12. ¶ *If thou wilt.* This was an acknowledgment of the almighty power of Jesus, and an appeal to his benevolence. ¶ *Make me*

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, ^{immediately} the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man; but go thy way, show thyself to the priest,

z Ps.33.9; Jn.15.3.

clean. Canst heal me of this loathsome and offensive disease, in the eye of the law justly regarded as *unclean*, and render me *legally* clean, and restore me to the privileges of the congregation. ¶ *And Jesus—touched him.* It was by the law considered as *unclean* to touch a leprous man. See Nu. v. 2. The fact that Jesus *touched* him was evidence that the requisite power had been already put forth to heal him; that Jesus regarded him as already clean. ¶ *I will.* Here was a most manifest proof of his divine power. None but God can work a miracle; yet Jesus does it by his *own will*—by an exertion of his own power. He is therefore divine. ¶ *See thou say nothing to any man.* The law of Moses required that a man who was healed of the leprosy should be pronounced clean by the priest before he could be admitted again to the privileges of the congregation, Le. xiv. Christ, though he had cleansed him, yet required him to be obedient to the law of the land—to go at once to the priest, and not to make delay by stopping to converse about his being healed. It was also possible that, if he did not go at once, evil-minded men would go before him and prejudice the priest, and prevent his declaring the healing to be thorough because it was done by Jesus. It was farther of importance that the priest should pronounce it to be a genuine cure, that there might be no cavils among the Jews against its being a real miracle. ¶ *Offer for thy cleansing those things, &c.* Two birds, and cedar-wood, and scarlet, and hyssop; and after eight days, two he-lambs, without blemish, and one ewe-lamb, and fine flour, and oil, Le. xiv. 4, 10. ¶ *For a testimony unto them.* Not to the priest, but to the people, that they may have evidence

and offer for thy cleansing "those things which Moses commanded, for a ^btestimony unto them.

45 But he went out, and began to ^cpublish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and ^athey came to him from every quarter.

CHAPTER II.

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were

^a Le. 14. 2-32. ^b Ro. 15. 4; 1 Co. 10. 11.
^c Ps. 77. 11, 12; Tit. 1. 10. ^d ch. 2. 13.

that it is a real cure. The testimony of the priest on the subject would be decisive.

45. *Began to publish it much.* That is, he made known his own cure. He was so deeply affected with it, and so much rejoiced, that he followed the natural dictates of his own feelings rather than the command of the Saviour. ¶ *Jesus could no more enter openly into the city.* The word *could*, here, does not refer to any natural inability, or to any physical obstacle in his way, but only denotes that there was difficulty, inconvenience, or impropriety in his doing it then; that he judged it best *not* then to enter into the city. The difficulty was, probably, that his being in the city drew such crowds of people as rendered it difficult to accommodate them, or so as to excite the opposition of civil rulers. ¶ *The city.* The city or large town where the leper was cured. The same reason for not entering that city applied also to others, so that he remained in the deserts, where the multitudes could come to him without any difficulty or opposition.

CHAPTER II.

1. *Into Capernaum.* See Notes on Mat. iv. 13. ¶ *After some days.* The number of days is not known. Probably he remained long enough in the desert to heal the sick that were brought to him, and to give instructions to the multitudes that attended his preaching.

gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he ^apreached the word unto them.

3 And^b they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus ^csaw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

^a Ps. 40. 9. ^b Mat. 9. 1, &c.; Lu. 5. 18, &c.
^c Ac. 14. 9; Ep. 2. 8.

Capernaum was not *the city* mentioned in ch. i. 45, and it is probable that there was no difficulty in his remaining there and preaching. ¶ *And it was noised, &c.* He entered the city, doubtless, privately; but his being there was soon known, and so great had his popularity become that multitudes pressed to hear him.

2. *So much as about the door.* In the court or yard before the door. They could not get near enough to hear him. ¶ *Preached the word unto them.* The word of God; the revelation or doctrine which he came to deliver, called *the Word*, and *the Word of God*, because it was spoken or revealed by God. Comp. Ac. vi. 2-7.

3-12. See this miracle explained in Mat. ix. 2-8. ¶ *Palsy.* See Notes on Mat. iv. 24. ¶ *Borne of four.* Borne on a couch (Mat. ix. 2) by four men.

4. *The press.* The crowd, the multitude of people. Jesus was probably in the large open area or hall in the centre of the house. See Notes on Mat. ix. 2. The people pressed into the area, and blocked up the door so that they could not have access to him. ¶ *They uncovered the roof where he was.* See Notes on Mat. ix. 2. ¶ *When they had broken it up.* When they had removed the awning or covering, so that they could let the man down. See Notes on Mat. ix. 2.

5. *Their faith.* Their confidence or belief that he could heal them. ¶ *Son.* Literally *child*. The Hebrews used the

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? Who can *forgive* sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath *power* on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that

d Ia.43.25; Da.9.9.

e Ac.5.31.

words *son* and *child* with a great latitude of signification. They were applied to children, to grandchildren, to adopted children, to any descendants, to disciples, followers, young people, and to dependants. See Notes on Mat. i. 1. In this place it denotes affection or kindness. It was a word of consolation—an endearing appellation, applied by the Saviour to the sick man to show his *compassion*, to inspire confidence, and to assure him that he would heal him.

12. *We never saw it on this fashion.* Literally, "We never saw it so." We never saw anything like this.

13. *By the sea-side.* That is, by the Sea of Tiberias, on the shore of which Capernaum was situated. See Notes on Mat. iv. 13.

14. *Levi, the son of Alphaeus.* The same, undoubtedly, as *Matthew*, the writer of the gospel which bears his name. It was not uncommon among the Jews to have two names. ¶ *The receipt of custom.* See Notes on Mat. ix. 9.

15. *Sat at meat in the house.* The words "at meat" are not in the ori-

they were all amazed, and glorified God, saying, *We never saw it on this fashion.*

13 And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14 And^a as he passed by, he saw Levi, the son of Alphaeus, sitting¹ at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And^b it came to pass, that, as Jesus sat at meat in his house, many *publicans* and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith

f Jn.7.31; 9.32.

g Mat.9.9; Lu.5.27.

¹ or, at the place where the custom was received.

h Mat.9.10, &c.

i Lu.15.1-5.

ginal. The phrase means "as he reclined at his meal," or "as he was eating." This feast was made by Matthew in honour of the Saviour. See Lu. v. 29. ¶ *Publicans.* See Notes on Mat. v. 47. ¶ *Sinners.* Sinners of abandoned character—of the same character that publicans commonly sustained—fit companions of publicans—great sinners. ¶ *There were many.* That is, many *disciples*. Their following him, leaving their homes, and going with him from place to place, was proof of their attachment to him. There is no doubt that our Saviour, in the early part of his ministry, was extremely popular. Multitudes of the common people attended him, and gave conclusive evidence that they were his real disciples, and it was only after much opposition from the rich and the great that he ever became unpopular among the people. Perhaps no preacher has ever attracted so universal attention, and produced so decisive effects on mankind, as our Lord did in his personal ministry.

16, 17. See Notes on Mat. ix. 12, 13.

unto them, *They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, 'but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the ^mbridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and ⁿthen shall they fast in those days.

21 No man also seweth a piece of ²new cloth on an old garment; else the new piece that filled it up

^k Mat. 9.12,13; Lu. 5.31,32.
^l Is. 1.18; 55.7; Mat. 18.11; Lu. 19.10; 1 Co. 6.9-11;
¹ Ti. 1.15. ^m Mat. 25.1. ⁿ Ac. 13.2.
² or, raw, or, unwrought.

18. *And the disciples of John and of the Pharisees used to fast.* Were accustomed often to fast. Comp. Lu. v. 33; xviii. 12. ¶ *And they come and say.* The disciples of John come, Mat. ix. 4.

19-22. See Notes on Mat. ix. 15-17.

23-28. See Mat. xii. 1-8. ¶ *The corn-fields.* The fields sown with wheat or barley. The word *corn*, in the Bible, refers only to grain of that kind, and never to maize or Indian corn. ¶ *To pluck the ears of corn.* They were hungry, Mat. xii. 1. They therefore gathered the wheat or barley as they walked, and rubbed it in their hands to shell it, and thus to satisfy their appetite. Though our Lord was with them, and though he had all things at his control, yet he suffered them to resort to this method of supplying their wants. When Jesus, thus with his disciples, suffered them to be *poor*, we may learn that poverty is not disgraceful; that God often suffers it for the good of his people; and that he will take care, in some way, that their wants shall be supplied. It was *lawful* for them thus to supply their wants. Though the property belonged to an-

taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and ^othe bottles will be marred: but new wine must be put into new bottles.

23 And ^pit came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to ^qpluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read ^rwhat David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the

^o Job 32.19; Ps. 119.80,83.

^p Mat. 12.1, &c.; Lu. 6.1, &c. ^q De. 23.25. ^r 1 Sa. 21.6.

other, yet the law of Moses allowed the poor to satisfy their wants when hungry. See De. xxiii. 25.

24. *That which is not lawful.* That is, that which they esteemed to be unlawful on the *Sabbath-day*. It was made lawful by Moses, without any distinction of days, but they had denied its lawfulness on the Sabbath. Christ shows them from their own law that it was not unlawful.

25. *Have ye never read, &c.* See Notes on Mat. xii. 3.

26. *Abiathar the priest.* From 1 Sa. xxi. 1, it appears that *Ahimelech* was high-priest at the time here referred to. And from 1 Sa. xxiii. 6, it appears that *Abiathar* was the son of *Ahimelech*. Some difficulty has been felt in reconciling these accounts. The probable reason why Mark says it was in the days of *Abiathar* is that *Abiathar* was better known than *Ahimelech*. The son of the high-priest was regarded as his successor, and was often associated with him in the duties of his office. It was not improper, therefore, to designate him as high-priest even during the life of his father, especially as that was the name by which he was afterward known.

high-priest, and did eat the 'shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, 'The sabbath was made for man, and not^a man for the sabbath :

^s Ex. 29.32,33; Le. 24.9.

^t Ne. 9.14; Is. 58.13; Eze. 20.12,20.

^u Col. 2.16.

28 Therefore 'the Son of man is Lord also of the sabbath.

CHAPTER III.

AND^a he entered again into the synagogue; and there was a man there which had a withered hand.

^v Jn. 9.14; Ep. 1.22; Re. 1.10.
^a Mat. 12.9,&c.; Lu. 6.6,&c.

Abiathar, moreover, in the calamitous times when David came to the throne, left the interest of Saul and fled to David, bringing with him the ephod, one of the peculiar garments of the high-priest. For a long time, during David's reign, he was high-priest, and it became natural, therefore, to associate *his* name with that of David; to speak of David as king, and *Abiathar* the high-priest of his time. This will account for the fact that he was spoken of rather than his father. At the same time this was strictly true, that this was done in the days of *Abiathar*, who was afterward high-priest, and was familiarly spoken of as such; as we say that *General* Washington was present at the defeat of Braddock and saved his army, though the title of *General* did not belong to him till many years afterward. Comp. Notes on Lu. ii. 2. ¶ *Shew-bread*. See Notes on Mat. xii. 4.

27. *The sabbath was made for man*.

For his rest from toil, his rest from the cares and anxieties of the world, to give him an opportunity to call off his attention from earthly concerns and to direct it to the affairs of eternity. It was a kind provision for man that he might refresh his body by relaxing his labours; that he might have undisturbed time to seek the consolations of religion to cheer him in the anxieties and sorrows of a troubled world; and that he might render to God that homage which is most justly due to him as the Creator, Preserver, Benefactor, and Redeemer of the world. And it is easily capable of proof that no institution has been more signally blessed to man's welfare than the Sabbath. To that we owe, more than to anything else, the peace and order of a civilized community. Where there is no Sabbath there is ignorance, vice, disorder, and crime. On that holy day the poor and the ignorant, as well as the learned, have undisturbed time to learn the requirements of religion, the nature of morals,

the law of God, and the way of salvation. On that day man may offer his praises to the Great Giver of all good, and in the sanctuary seek the blessing of him whose favour is life. Where that day is observed in any manner as it should be, order prevails, morals are promoted, the poor are elevated in their condition, vice flies away, and the community puts on the appearance of neatness, industry, morality, and religion. The Sabbath was therefore pre-eminently intended for man's welfare, and the best interests of mankind demand that it should be sacredly regarded as an appointment of merciful heaven intended for our best good, and, where improved aright, infallibly resulting in our temporal and eternal peace. ¶ *Not man for the sabbath*. Man was made *first*, and then the Sabbath was appointed for his welfare, Ge. ii. 1-3. The Sabbath was not *first* made or contemplated, and then the man made with reference to that. Since, therefore, the Sabbath was intended for man's *good*, the law respecting it must not be interpreted so as to oppose his real welfare. It must be explained in consistency with a proper attention to the duties of mercy to the poor and the sick, and to those in peril. It must be, however, in accordance with man's *real good on the whole*, and with the law of God. The law of God contemplates man's *real good on the whole*; and we have no right, under the plea that the Sabbath was made for man, to do anything contrary to what the law of God admits. It would not be for our *real good*, but for our real and eternal injury, to devote the Sabbath to vice, to labour, or to amusement.

28. *Therefore the Son of man, &c.* See Notes on Mat. xii. 8.

CHAPTER III.

1-5. See this explained in Mat. xii. 9-13.

4. *Or to do evil? to save life, or to kill?*

2 And they ^bwatched him whether he would heal him on the sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand¹ forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? ^cto save life, or to kill? But they held their peace.

b Lu.14.1.

1 Arise in the midst.

c Ho.6.6.

It seems to have been a maxim with the Jews that *not* to do good when we have an opportunity is to do evil; *not* to save life is to kill or to be guilty of murder. If a man has an opportunity of saving a man's life when he is in danger, and does not do it, he is evidently guilty of his death. On this principle our Saviour puts this question to the Jews—whether it was better for him, having the *power* to heal this man, to do it, or to suffer him to remain in this suffering condition; and he illustrates it by an example, showing that in a manner of much less importance—that respecting their cattle—they would do on the Sabbath just as *he* would if he should heal this man. The same remark may apply to all opportunities of doing good. “The ability to do good imposes an *obligation* to do it” (Cotton Mather). He that has the means of feeding the hungry, and clothing the naked, and instructing the ignorant, and sending the gospel to the destitute, and that does it not, is guilty, for he is practically doing evil; he is suffering evils to exist which he might remove. So the wicked will be condemned in the day of judgment because *they did it not*, Mat. xxv. 45. If this be true, what an obligation rests on the rich to do good!

5. *With anger.* With a severe and stern countenance; with indignation at their hypocrisy and hardness of heart. This was not, however, a spiteful or revengeful passion; it was caused by excessive *grief* at their state: “being *grieved* for the hardness of their hearts.” It was not hatred of the *men* whose hearts were so hard; it was hatred of the *sin* which they exhibited, joined with the extreme grief that neither his teaching nor the law of God, nor any means which could be used, overcame their confirmed wickedness. Such anger

5 And when he had looked round about on them with anger, being grieved for the ²hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out; and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the ³Herodians against him, how they might destroy him.

2 or, blindness.

d Mat. 22.16.

is not unlawful, Ep. iv. 26. But in this instance our Lord has taught us that anger is never lawful except when it is tempered with grief or compassion for those who have offended. ¶ *Hardness of their hearts.* The heart, figuratively the seat of feeling or affection, is said to be tender when it is easily affected by the sufferings of others—by our own sin and danger—by the love and commands of God; when we are easily made to *feel* on the great subjects pertaining to our interest, Eze. xi. 19, 20. It is hard when nothing moves it; when a man is alike insensible to the sufferings of others, to the dangers of his own condition, and to the commands, the love, and the threatenings of God. It is most tender in youth, or when we have committed fewest crimes. It is *made* hard by indulgence in sin, by long resisting the offers of salvation, or by opposing any great and affecting appeals which God may make to us by his Spirit or providence, by affliction, or by a revival of religion. Hence it is that the most favourable period for securing an interest in Christ, or for becoming a Christian, is in youth—the first, the tenderest, and the best days of life. Nay, in the days of childhood, in the Sabbath-school, God may be found, and the soul prepared to die.

6. *Straightway.* Immediately, or as soon as possible. ¶ *Took counsel.* Laid a plan. Consulted with them. Literally, “made a consultation.” ¶ *The Herodians.* See Notes on Mat. xxii. 16. ¶ *How they might destroy him.* They hated him, he was so holy; because he reproved them; because he laid open their hypocrisy; and because he won the hearts of the people and lessened their influence. They therefore determined to remove him, if possible, and thus avoid his reproofs.

7 But Jesus withdrew himself with his disciples to the sea: and a great^e multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples,

e Lu.6.17.

Sinners would often rather put to death the man that reproves them than forsake their sins. The Pharisees had rather commit any crime, even to the murder of the Messiah, than forsake the sins for which he rebuked them.

7, 8. *To the sea.* The Sea of Galilee, or to the lonely regions which surrounded the sea, where he might be in obscurity, and avoid their designs against his life. His time had not yet come, and he prudently took care of his life, thus showing that we are not needlessly to throw ourselves into danger. ¶ *Galilee.* See Notes on Mat. ii. 22. ¶ *Judea.* The southern division of the land of Palestine. ¶ *Jerusalem.* Jerusalem was in Judea. It is mentioned particularly to show that not only the people of the surrounding country came, but also many from the capital, the place of wealth, and honour, and power. ¶ *Idumea.* The country formerly inhabited by the *Edomites*. In the time of the Saviour it was embraced in the country belonging to the Jews. It was south of Judea proper. The word *Idumea* is a Greek word made from the Hebrew *Edom*. It signifies the land of Edom, a name given to Esau, one of the sons of Isaac, Ge. xxv. 30. The word signifies *red*, and the name was given to him, because he sought of Jacob red pottage as the price of his birthright. He settled in Mount Seir (De. ii. 5), on the south of the land of Canaan, and the country of Idumea was bounded by Palestine on the north. During the Babylonish captivity the Edomites spread themselves into the country of Judea, and occupied a considerable part of the south of Palestine. They had, however, submitted to the rite of circumcision, and were incorporated with the Jews. From them sprang Herod the Great. ¶ From

that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had¹ healed many; insomuch that they³ pressed upon him for to touch him, as many as had plagues.

11 And^e unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

f Mat.12.15; 14.14.

g ch.1.24; Mat.14.33; Lu.4.41; Ja.2.19.

³ or, *rushed.*

beyond Jordan. From the region lying east of the river Jordan. The sacred writers lived on the west side of Jordan, and by the country *beyond Jordan* they meant that on the east side. ¶ *Tyre and Sidon.* See Notes on Mat. xi. 21.

9. *A small ship.* Rather a *boat*. There were properly speaking, no *ships* on the Sea of Tiberias. This was probably a small boat that belonged to the disciples, in which he could draw off from the shore, and teach the people without being pressed by them. ¶ *Lest they should throng him.* They pressed upon him in great numbers. He had healed many, and those who were still diseased pressed or crowded on him, so that his labours were interrupted and embarrassed. He therefore withdrew from the multitude, and sought a situation where he might address them to greater advantage. ¶ *As many as had plagues.* As many as had diseases or maladies of body or mind. The word *plague*, now confined to the pestilence, does not express the meaning of the original, and tends to mislead.

11, 12. *Unclean spirits.* Persons who were possessed of evil spirits. ¶ *Thou art the Son of God.* The Son of God, by way of eminence. In this place it is equivalent to the Messiah, who was, among the Jews, called the Son of God. Hence they were charged not to make him known, because he was not desirous that it should be blazoned abroad that he claimed to be the Messiah. He had not yet done what he wished in order to establish his claims to the Messiahship. He was poor and unhonoured, and the claim would be treated as that of an impostor. *For the present*, therefore, he did not wish that it should be proclaimed abroad that he was the Messiah.

The circumstance here referred to

12 And^a he straitly charged them that they should not make him known.

13 And^c he goeth up into a mountain, and calleth *unto him* whom^k he would; and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And ^cSimon he surnamed Peter;

17 And James the son of Zebe-

^a ch. 1.25,34. ^c Mat. 10.1. ^k Jn. 15.16. ^l Jn. 1.42.

demonstrates the existence of evil spirits. If these were merely diseased or deranged persons, then it is strange that they should be endowed with knowledge so much superior to those in health. If they were under the influence of an order of spirits superior to man — whose appropriate habitation was in another world — then it is not strange that they should know him, even in the midst of his poverty, to be the Messiah, the Son of God.

13-19. For an account of the appointment of the apostles, see Notes on Mat. x. 1-4. ¶ *And calleth unto him whom he would.* Those whom he chose; whom he was about to appoint to the apostleship. See Notes on Jn. xv. 16.

14. *He ordained twelve.* The word rendered *ordained* here does not express our notion of ordination to the ministry. It means, literally, "he made" — that is, he *appointed* twelve to be with him. ¶ *Twelve.* The reason why *twelve* were chosen was, probably, that such a number would be deemed competent witnesses of what they saw; that they could not be easily charged with being excited by sympathy, or being deluded, as a multitude might; and that, being destined to go into all the world, a considerable number seemed indispensable. Perhaps, also, there was some reference to the fact that *twelve* was the number of the twelve tribes of Israel.

17. *Boanerges.* This word is made up of two Hebrew words signifying *sons of thunder*, meaning that they, on some accounts, resembled thunder. See Notes

dee, and John the brother of James, and he surnamed them Boanerges, which is, "The sons of thunder";

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went^d into an house.

20 And the multitude cometh together again, "so that they could not so much as eat bread.

21 And when his^e friends heard of it, they went out to lay hold on

^m Is. 58.1; Je. 23.29.
ⁿ ch. 6.31.

⁴ or, *home.*
⁵ or, *kinsmen.*

on Mat. i. 1. It is not known why this name was given to James and John. They are nowhere else called by it. Some suppose it was because they wished to call down fire from heaven and consume a certain village of the Samaritans, Lu. ix. 54. It is, however, more probable that it was on account of something fervid, and glowing, and powerful in their genius and eloquence.

20. *They could not so much as eat bread.* Their time and attention were so occupied that they were obliged to forego their regular meals. The affairs of religion may so occupy the attention of ministers and others as to prevent their engaging in their customary pursuits. Religion is all-important — far more important than the ordinary business of this life; and there is nothing unreasonable if our *temporal* affairs sometimes give way to the higher interests of our own souls and the souls of others. At the same time, it is true that religion is ordinarily consistent with a close attention to worldly business. It promotes industry, economy, order, neatness, and punctuality — all indispensable to worldly prosperity. Of these there has been no more illustrious example than that of our Saviour himself.

21. *When his friends.* Greek, "they who were of him." Not the apostles, but his relatives, his friends, who were in the place of his nativity. ¶ *Heard of it.* Heard of his conduct; his preaching; his appointing the apostles; his drawing such a multitude to his preaching. This shows that by "his friends" were not meant the apostles, but his

him: for they said, 'He is beside himself.

22 And the scribes which came down from Jerusalem said, 'He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No^a man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, 'All

^o Ho.9.7; Jn.10.20.

^p Mat.9.34; 10.25; 12.24; Lu.11.15; Jn.7.20; 8.48,52.

^q Is.49.24,28; 61.1; Mat.12.29.

^r Mat.12.31; Lu.12.10.

neighbours and others who *heard* of his conduct. ¶ *They went out to lay hold on him.* To take him away from the multitude, and to remove him to his home, that he might be treated as a maniac, so that, by absence from the *causes* of excitement, he might be restored to his right mind. ¶ *They said.* That is, common report said; or his friends and relatives said, for they did not believe on him, Jn. vii. 5. Probably the enemies of Jesus raised the report, and his relatives were persuaded to believe it to be true. ¶ *He is beside himself.* He is delirious or deranged. The reason why this report gained any belief was, probably, that he had lived among them as a carpenter; that he was poor and unknown; and that now, at thirty years of age, he broke off from his occupations, abandoned his common employment, spent much time in the deserts, denied himself the common comforts of life, and set up his claims to be the Messiah who was expected by all the people to come with great pomp and splendour. The charge of *derangement* on account of attention to religion has not been confined to the Saviour.

sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall 'blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 There^c came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall 'do the

^s He.10.29.

^t Mat.12.46-48; Lu.8.19-21.

^u Ja.1.25; 1 Jn.2.17.

Let a man be made deeply sensible of his sins, and spend much of his time in prayer, and have no relish for the ordinary amusements or business of life; or let a Christian be much impressed with his obligation to devote himself to God, and *act* as if he believed there was an *eternity*, and warn his neighbours of their danger; or let a minister show uncommon zeal and spend his strength in the service of his Master, and the world is not slow to call it derangement. And none will be more ready to originate or believe the charge than an ungodly and infidel parent or brother, a self-righteous Pharisee or professor in the church. At the same time, men may endanger themselves on the bosom of the deep or in the bowels of the earth for wealth; or may plunge into the vortex of fashion, folly, and vice, and break in upon the hours of repose, and neglect their duties to their family and the demands of business, and in the view of the world it is wisdom and proof of a sane mind! Such is the consistency of boasted reason; such the wisdom and prudence of worldly men!

22-30. *And the scribes, &c.* See Notes

will of God, the same is my brother, and my sister, and my mother.

CHAPTER IV.

AND^a he began again to teach by the sea-side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by ^bparables, and said unto them in his doctrine,

3 Harken: ^cBehold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, and ^dthe fowls of the air came and devoured it up.

5 And some fell on ^estony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and ^fbecause it had no root, it withered away.

7 And some fell ^gamong thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on ^hgood ground, and did ⁱyield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.

^a Mat.13.1,&c.; Lu.8.4,&c. ^b Ps.78.2; ver.34.
^c ver.9,23; ch.7.16. ^d Ge.15.11.
^e Eze.11.19; 36.26. ^f Ps.1.4; Ja.1.11.
^g Je.4.3. ^h He.6.7,8. ⁱ Col.1.6.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And^k when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, ^lUnto you it is given to know the mystery of the kingdom of God; but unto ^mthem that are without, all ⁿthese things are done in parables:

12 That^o seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and ^ptheir sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower ^qsoweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, ^rSatan cometh immediately, and ^staketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have ^tno root in themselves, and so endure ^ubut for a

^k Mat.13.10,&c. ^l Ep.1.9.

^m Col.4.5; 1 Th.4.12; 1 Ti.3.7.

ⁿ Is.6.9,10; Jn.12.40; Ac.28.26,27; Ro.11.8.

^o Is.32.20; 1 Pe.1.25. ^p 1 Pe.5.8; Re.12.9.

^q He.2.1. ^r Job 19.28. ^s Job 27.10.

on Mat. xii. 24-32. The occasion of their saying this was, that he had healed a man possessed with a devil. The scribes, who came from Jerusalem to watch his conduct, charged him with having made a compact or agreement with the prince of the devils.

31-35. See Notes on Mat. xii. 46-50.

CHAPTER IV.

1-9. See the parable of the sower explained in the Notes on Mat. xiii. 1-9.

10-13. See Notes on Mat. xiii. 10-17. On ver. 12, see Notes on Jn. xii. 39, 40.

¶ When he was alone. That is, separate from the multitude. When he withdrew from the multitude a few followed him for the purpose of farther instruction.

13. Know ye not this parable? This which is so plain and obvious. ¶ How then will ye know all parables? Those which are more difficult and obscure. As they were themselves to be teachers, it was important that they should be acquainted with the whole system of religion—of much more importance for them at that time than for the mass of the people.

time: afterward, when affliction or persecution ariseth for the word's sake, [†]immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the "cares of this world, and the "deceitfulness of riches, and the "lusts of other things entering in, choke the word, and [†]it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring^g forth fruit, some thirty-fold, some sixty, and some an hundred.

21 And he said unto them, Is a

[†] 2 Ti. 1.15. ^u Lu. 14.18-20; 1 Ti. 6.9,17; 2 Ti. 4.10.
^v Pr. 23.5. ^w 1 Jn. 2.16,17.
^x Is. 5.2,4. ^y Ro. 7.4; Col. 1.10; 2 Pe. 1.8.

candle brought to be put under a ¹bushel, or under a bed, and not to be set on a candlestick?

22 For^{*} there is nothing hid which shall not be manifested, neither was any thing kept secret but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed ^awhat ye hear: ^bwith what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, ^cfrom him shall be taken even that which he hath.

¹ See on Mat. 5.15.

^a Ec. 12.14; Mat. 10.26; Lu. 12.2; 1 Co. 4.5.

^α 1 Pe. 2.2.

^b Mat. 7.2.

^c Lu. 8.18.

14-20. See Notes on Mat. xiii. 18-23.

21. *Is a candle brought, &c.* A candle is not lit up to be put immediately under a measure or a bed, where it can give no light. Its design is to give light. So my preaching by parables is not designed to obscure the truth, but to throw light on it. You should understand those parables, and, understanding them, should impart the truth to others also, as a candle throws its beams upon a dark world. ¶ *Bushel.* The word here used in the original means a measure for grain containing about 12 quarts. ¶ *Bed.* A couch, either to sleep on at night or to recline on at their meals. Probably the latter is here meant, and is equivalent to our saying a candle is not brought to be put *under* the table, but *on* it. See Notes on Mat. xxiii. 6.

22. *There is nothing hid, &c.* See Notes on Mat. x. 26.

24. *Take heed what ye hear.* Or, consider well what you hear. Make a good improvement of it. ¶ *With what measure ye mete, &c.* You shall be treated according to the use you make of your opportunities of learning. If you consider it well, and make a good improvement of what you hear, you shall be well rewarded. If not, your reward shall be small. This is a proverbial expression. See it explained in the Notes on Mat. vii. 1, 2. ¶ *Mete.* Measure. With what measure ye measure. ¶ *Unto*

you that hear. To you who are *attentive*, and who improve what you hear.

25. *For he that hath, &c.* See Notes on Mat. xiii. 12. The meaning here seems to be, he that diligently attends to my words shall increase more and more in the knowledge of the truth; but he that neglects them and is inattentive shall become more ignorant; the few things which he had learned he will forget, and his trifling knowledge will be diminished. ¶ *Hath not.* Does not improve what he possessed, or does not make proper use of his means of learning. ¶ *That which he hath.* That which he had already learned. By this we are taught the indispensable necessity of giving attention to the means of instruction. The attention must be *continued*. It is not sufficient that we have learned some things, or appear to have learned much. All will be in vain unless we go forward, and improve every opportunity of learning the will of God and the way of salvation. So what children are taught will be of little use unless they follow it up and endeavour to improve themselves.

26. *So is the kingdom of God.* The gospel, or religion in the soul, may be compared to this. See Notes on Mat. iii. 2. This parable is recorded only by Mark.

27. *And should sleep, and rise night and day.* Should sleep in the night and rise by day, for so the expression is to

26 And he said, "So is the kingdom of God, as if a man should cast seed into the ground ;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For^e the earth bringeth forth

d Mat. 13.24.

e Ge. 1.11, 12.

be understood. That is, should live in his usual way, without exerting any influence over the growing grain. By this we are not to infer that men are to use no diligence in the obtaining and in the growth of piety; but the illustration shows only that as we cannot tell *how* grain grows, so we cannot tell the *mode* in which piety increases in the heart. ¶ *He knoweth not how.* This is still true. After all the researches of philosophers, no one has been able to tell the way in which grain grows. They can observe one fact after another; they can see the changes; they can see the necessity of rains and suns, of care and shelter, but beyond this they cannot go. So in religion. We can mark the change; we can see the need of prayer, and self-examination, and searching the Scriptures, and the ordinances of religion, but we cannot tell *in what way* the religious principle is developed and strengthened. As God unseen, yet by the use of proper means, makes the grass to flourish, so God unseen, but by proper means, nourishes the soul, and the plants of piety spring up, and bloom, and bear fruit. Comp. Notes on Jn. iii. 8.

28. *For the earth bringeth forth fruit of herself.* That is, it is done without the power of man. It is done while man is engaged in other things. The scope of this passage does not require us to suppose that our Saviour meant to say that the earth had any productive power of *itself*, but only that it produced its fruits not by the *power of man*. God gives it its power. It has no power of its own. So religion in the heart is not by the *power of man*. It grows he cannot tell how, and of course he cannot, without divine aid, control it. It is by the power of God. At the same time, as without industry man would have no harvest, so without active effort he would have no religion. Both are connected with his effort; both are to be measured commonly by his effort

fruit of herself; first the blade, then the ear; after that, the full corn in the ear.

29 But when the fruit is² brought forth, immediately ²he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall

f Ec. 3.1, 11. 2 or, ripe, Job 5.26. g Re. 14.15.

(Phi. ii. 12); both grow he cannot tell how; both increase when the proper means are used, and both depend on God for increase. ¶ *First the blade.* The green, tender shoot, that first starts out of the earth before the stalk is formed. ¶ *Then the ear.* The original means the *stalk* or *spire* of wheat or barley, as well as the ear. ¶ *The full corn.* The ripe wheat. The grain swollen to its proper size. By this is denoted, undoubtedly, that grace or religion in the heart is of gradual growth. It is at first tender, feeble, perhaps almost imperceptible, like the first shootings of the grain in the earth. Perhaps also, like grain, it often lies long in the earth before there are signs of life. Like the tender grain, also, it needs care, kindness, and culture. A frost, a cold storm, or a burning sun alike injure it. So tender piety in the heart needs care, kindness, culture. It needs shelter from the frosts and storms of a cold, unfeeling world. It needs the genial dews and mild suns of heaven; in other words, it needs instruction, prayer, and friendly counsel from parents, teachers, ministers, and experienced Christians, that it may grow, and bring forth the full fruits of holiness. Like the grain, also, in due time it will grow strong; it will produce its appropriate fruit—a full and rich harvest—to the praise of God.

29. *Immediately he putteth in the sickle.* This is the way with the husbandman. As soon as the grain is ripe it is cut down. So it is often with the Christian. As soon as he is prepared for heaven he is taken there. But we are not to press this part of the parable, as if it meant that *all* are removed as soon as they are fit for heaven. Every parable contains circumstances thrown in to fill up the story, which cannot be literally interpreted. In this, the circumstance of *sleeping* and *rising* cannot be applied to Christ; and in like manner, the harvest, I suppose, is not to be literally in-

we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh 'greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

h Mat.13.31,32; Lu.13.18,19.
i Pr.4.18; Is.11.9; Da.2.44; Mal.1.11.

terpreted. Perhaps the whole parable may be differently interpreted. The seed sown may mean the gospel which he was preaching. In Judea its beginnings were small; yet he would leave it, commit it to his disciples, and return to his Father. The gospel, in the meantime, left by him, would take root, spring up, and produce an abundant harvest. In due time he would return, send forth the angels, and gather in the harvest, and save his people for ever. Comp. Notes on Mat. xiii. 31-33.

30. *Whereunto shall we liken, &c.* This shows the great solicitude which Jesus had to adapt his instructions to the capacity of his disciples. He sought out the most plain and striking illustrations—an example which should be followed by all the ministers of the gospel. At the same time that the instructions of the pulpit should be dignified—as our Saviour's always were—they should be adapted to the capacity of the audience and easily understood. To do this the following things are necessary in a minister: 1st. *Humility.* A freedom from a desire to shine, and to astonish the world by the splendour of his talents, and by his learning and eloquence. 2d. *Good sense.* A satisfaction in being understood. 3d. *Acquaintance* with the habits of thought and manner of speaking among the people. To do this, frequent intercourse with them is necessary. 4th. *A good sound education.* It is the men of ignorance, with some smattering of learning, and with a desire to confound and astonish men by the use of unintelligible words, and by the introduction of matter that is wholly unconnected with the subject, that most often shoot over the heads of the people. Preachers of humility, good sense, and

33 And with many such parables spake he the word unto them, ^{as} they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even

k Jn.16.12.

education are content with being understood, and free from the affectation of saying things to amaze and confound their auditors. ¶ *The kingdom of God.* See Notes on Mat. iii. 2.

31, 32. See Notes on Mat. xiii. 31, 32.

33. *Spake he the word.* The word of God. The doctrines of his gospel. ¶ *As they were able to hear it.* As they could comprehend it. They were like children; and he was obliged to lead them along cautiously and by degrees to a full understanding of the plan of salvation.

34. *Without a parable spake he not unto them.* That is, the things pertaining to his kingdom. On other subjects he spake without parables. On these, such was their prejudice, so many notions had they contrary to the nature of his kingdom, and so liable would plain instructions have been to give offence, that he employed this method to *insinuate* truth gradually into their minds, and to prepare them fully to understand the nature of his kingdom. ¶ *They were alone.* His disciples. ¶ *He expounded.* Explained. Showed them more at length the spiritual meaning of the parables.

35-41. See Notes on Mat. viii. 18-27.

36. *Even as he was in the ship.* They took him without making any preparation for the voyage; without providing any food or raiment. He was sitting in a ship, or boat, instructing the people. In the same boat, probably ill fitted to encounter a storm on the lake, they sailed. This would render their danger more imminent and the miracle more striking. ¶ *There were with him other little ships.* Belonging probably to the people, who, seeing him sail, resolved to follow him.

as he was in the ship: and there were also with him other little ships.

37 Andⁱ there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master,^m carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace,

ⁱ Mat.8.24; Lu.8.23. ^m Ps.10.1; Is.40.27; La.3.8.

39. *Peace, be still.* There is something exceedingly authoritative and majestic in this command of our Lord. Standing amid the howling tempest, on the heaving sea, and in the darkness of night, by his own power he stills the waves and bids the storm subside. None but the God of the storms and the billows could awe by a word the troubled elements, and send a universal peace and stillness among the winds and waves. He *must*, therefore, be divine. The following remarks by Dr. Thomson, long a resident in Syria, and familiar with the scenes which occur there, will farther illustrate this passage, and the parallel account in Mat. viii. 18-27, and also the passage in Mat. xiv. 23-32. The extract which follows is taken from *The Land and the Book*, vol. ii. p. 32, 33:—"To understand the causes of these sudden and violent tempests, we must remember that the lake lies low—600 feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of the Hauran and upward to snowy Hermon; that the water-courses have cut out profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic funnels to draw down the cold winds from the mountains. On the occasion referred to we subsequently pitched our tents at the shore, and remained for three days and nights exposed to this tremendous wind. We had to double-pin all the tent-ropes, and frequently were obliged to hang with our whole weight upon them to keep the quivering tabernacle from being carried up bodily into the air. No

be still. Andⁿ the wind ceased, and there was a great calm.

40 And he said unto them, °Why are ye so fearful? how is it that ye have no faith?

41 And they^r feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER V.

AND^a they came over unto the other side of the sea, into the country of the Gadarenes,

ⁿ Ps.89.9; La.3.31,32. ^o Ps.46.1,2; Is.43.2.
^p Jonah 1.10,16. ^q Job 38.11.
^a Mat.8.28, &c.; Lu.8.26, &c.

wonder the disciples toiled and rowed hard all that night; and how natural their amazement and terror at the sight of Jesus walking on the waves! The faith of Peter in desiring and *daring* to set foot on such a sea is most striking and impressive; more so, indeed, than its failure after he made the attempt. The whole lake, as we had it, was lashed into fury; the waves repeatedly rolled up to our tent door, tumbling over the ropes with such violence as to carry away the tent-pins. And moreover, those winds are not only violent, but they come done suddenly, and often when the sky is perfectly clear. I once went in to swim near the hot baths, and, before I was aware, a wind came rushing over the cliffs with such force that it was with great difficulty I could regain the shore. Some such sudden wind it was, I suppose, that filled the ship with waves 'so that it was now full,' while Jesus was asleep on a pillow in the hinder part of the ship; nor is it strange that the disciples aroused him with the cry of Master! Master! carest thou not that we perish!"

CHAPTER V.

1-20. See this account of the demons fully explained in the Notes on Mat. viii. 28-34.

4. *He had been often bound with fetters and chains.* Efforts had been made to confine him, but his great strength—his strength increased by his malady—had prevented it. There often appears to be a great increase of strength produced by insanity, and what is here stated in regard to this maniac often

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who^b had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and ^cworshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God that thou torment me not.

8 (For he said unto him, ^cCome out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy

^b Ia.65.4. ^c Ps.72.9. ^d Ac.16.18; He.2.14; 1 Jn.3.8.

occurs in Palestine and elsewhere now. Dr. Thomson (*The Land and the Book*, vol. i. p. 213) says respecting this case: "There are some very similar at the present day—furious and dangerous maniacs, who wander about the mountains, and sleep in tombs and caves. In their worst paroxysms they are quite unmanageable and prodigiously strong." Luke (ch. viii. 27) says of him that "he wore no clothes," or that he was naked, which is also implied in the account in Mark, who tells us that after he was healed he was found "*clothed* and in his right mind," ver. 15. This is often a striking characteristic of insanity. Dr. Pritchard (on *Insanity*, p. 26) quotes from an Italian physician's description of raving madness or mania: "A striking and characteristic circumstance is the propensity to go quite naked. The patient tears his clothes to tatters." So Dr. Thomson (*The Land and the Book*, vol. i. p. 213) says: "It is one of the most common traits in this madness that the victims refuse to wear clothes.

name? And he answered, saying, My name *is* Legion; ^cfor we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of ^cswine feeding.

12 And all the devils ^bbesought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith ^aJesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they came to Jesus, and see him that was possessed with the devil, and ^dhad the legion, sit-

^c Mat.12.45.

^d Job 1.10,12; 2.5,6.

^f Ia.49.25; Col.1.13.

^f Le.11.7,8; De.14.8.

^h Re.13.7; 1 Pe.3.22.

I have often seen them absolutely naked in the crowded streets of Beirut and Sidon. There are also cases in which they run wildly about the country and frighten the whole neighbourhood. These poor wretches are held in the greatest reverence by Moslems, who, through some monstrous perversion of ideas, believe them to be inspired and peculiarly holy."

5. *Cutting himself with stones.* These are all marks of a *madman*—a man bereft of reason, a wretched outcast, strong and dangerous. The inspired penman says that this madness was caused by an unclean spirit, or by his being under the influence of a devil. That this account is not irrational, see Notes on Mat. iv. 24.

6. *Worshipped him.* Bowed down before him; rendered him homage. This was an acknowledgment of his power, and of his control over fallen spirits.

9. *My name is Legion.* See Notes on Mat. viii. 29.

ting, and clothed, and in his right mind: and ^athey were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to 'depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and ^mtell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto

^k Job 13.11; Ps.14.5; 2 Ti.1.7.
^l Job 21.14; Lu.5.8; Ac.16.39.
^m Ps.66.16; Is.38.19.

15. *Sitting, and clothed, and in his right mind.* There could be no doubt of the reality of this miracle. The man had been well known. He had long dwelt among the tombs, an object of terror and alarm. To see him all at once peaceful, calm, and rational, was proof that it was the power of God only that had done it. ¶ *They were afraid.* They were *awed*, as in the presence of God. The word does not mean here that they feared that any *evil* would happen to them, but that they were affected with *awe*; they felt that God was there; they were struck with astonishment at what Jesus had done.

19. *Jesus suffered him not.* Various reasons have been conjectured why Jesus did not suffer this man to go with him. It might have been that he wished to leave him among the people as a conclusive evidence of his power to work miracles. Or it might have been that the man feared that if Jesus left him the devils would return, and that Jesus told him to remain to show to him that the cure was complete, and that he had power over the devils when

him; and he was nigh unto the sea.

22 And,ⁿ behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the 'point of death: *I pray thee* come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an ^rissue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was ^rnothing bettered, but rather grew worse,

27 When she had heard of *Jesus*, came in the press behind and ^rtouch'd his garment:

ⁿ Mat.9.18,&c.; Lu.8.41,&c. ^o Ps.107.18.
^p Le.15.19,&c. ^q Job 13.4; Ps.108.12; Je.30.12,13.
^r 2 Ki.13.21; Mat.14.36; Ac.5.15; 19.12.

absent as well as when present. But the probable reason is, that he desired to restore him to his family and friends. Jesus was unwilling to delay the joy of his friends, and to prolong their anxiety by suffering him to remain away from them.

20. *In Decapolis.* See Notes on Mat. iv. 25. ¶ *How great things, &c.* This was the natural expression of right feeling at being cured of such a calamity. So the desire of sinners freed from sin is to honour Jesus, and to invite the world to participate in the same salvation, and to join them in doing honour to the Son of God. Comp. Ps. lxvi. 16.

22-43. See the account of the raising of Jairus's daughter, and the healing of the woman with an issue of blood, fully explained in the Notes on Mat. ix. 18-26.

23. *Lieth at the point of death.* Is dying; in the last agonies.

26. *Had suffered many things.* Had resorted to many things painful, by the direction of the physicians, in order to be healed.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up, and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that *virtue* had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, *thy faith hath made thee whole*: go in peace, and be whole of thy plague.

35 While he yet spake, there

s Lu.6.19. *t* Ps.30.2. *u* ch.10.52; Ac.14.9.
v 1 Sa.1.17; 20.42; 2 Ki.5.19.

27. *Came in the press behind.* In the crowd that pressed upon him. This was done to avoid being noticed. It was an act of faith. She was full of confidence that Jesus was *able* to heal, but she trembled on account of her conscious unworthiness, thus illustrating the humility and confidence of a sinner coming to God for pardon and life.

20. *Virtue had gone out of him.* Power to heal. The word in the original means *power*. ¶ *Who touched my clothes?* This he said, not to obtain information, for he had healed her, and must have known on whom the blessing was conferred; but he did it that the woman might herself make a confession of the whole matter, so that the power of her faith and the greatness of the miracle might be manifested to the praise of God.

34. *Daughter.* A word of kindness, tending to inspire confidence and to dissipate her fears. ¶ *Be whole.* That is, *continue* to be whole, for she was already cured. ¶ *Of thy plague.* Thy

came from the ruler of the synagogue's *house certain* which said, *Thy daughter is dead: why troublest thou the Master any further?*

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, *Be not afraid, only believe.*

37 And he suffered no man to follow him, *save Peter, and James, and John the brother of James.*

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, *Why make ye this ado and weep? the damsel is not dead, but sleepeth.*

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the

w Jn.5.25; 11.25. *x* 2 Ch.20.20; Jn.11.40.
y ch.9.2; 14.33. *z* Jn.11.11-13.

disease; literally, *thy scourge*. So a word from Jesus heals the moral malady of the sinner.

35, 36. *Why troublest thou, &c.* It seems that the people had not yet confidence that Jesus could raise the dead. He had not yet done it; and as the child was now dead, and as they supposed that his power over her was at an end, they wished no farther to trouble him. Jesus kindly set the fears of the ruler at rest, and assured him that he had equal power over the dead and the living, and could as easily raise those who had expired as those who were expiring.

38. *The tumult.* The confusion and weeping of the assembled people. ¶ *Wailed.* Making inarticulate, mournful sounds; howling for the dead.

39. *This ado.* This tumult, this bustle or confusion. ¶ *And weep.* Weep in this inordinate and improper manner. See Notes on Mat. ix. 23. ¶ *But sleepeth.* See Notes on Mat. ix. 24.

hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) *arise*.

42 And straightway the damsel arose and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he *charged* them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And^a when the sabbath-day was come, he began to teach in the synagogue: and many, hearing *him*, were astonished, saying, From^b whence hath this man these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of *James*, and *Joses*, and of *Juda*, and *Si-*

^y Ac.9.40. ^a Mat.8.4; 12.16-18; ch.3.12; Lu.5.14.
^a Mat.13.54, &c.; Lu.4.16, &c. ^b Jn.6.42. ^c Ga.1.19.

41. *Talitha cumi*. This is the language which our Saviour commonly spoke. It is a mixture of Syriac and Chaldee, called Syro-Chaldaic. The proper translation is given by the evangelist—"Damsel, arise."

43. *Something should be given her to eat*. "He had raised her by extraordinary power, but he willed that she should be sustained by ordinary means." He also in this gave full evidence that she was really restored to life and health. The changes were great, sudden, and certain. There could be no illusion. So, when the Saviour had risen, he gave evidence of his own resurrection by eating with his disciples, Jn. xxi. 1-13.

CHAPTER VI.

1-6. See this passage explained in the Notes on Mat. xiii. 54-58.

7. *And he called unto him the twelve*. See Notes on Mat. x. 1. ¶ *And began*

mon? and are not his sisters here with us? And they were *offended* at him.

4 But Jesus said unto them, *A* prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he *could* there do no mighty work, save that he laid his hand upon a few sick folk and healed *them*.

6 And he *marvelled* because of their unbelief. And *he* went round about the villages, teaching.

7 Andⁱ he called *unto him* the twelve, and began to send them forth by two and two, and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey save a staff only; no scrip, no bread, no ¹money in *their* purse;

9 But *be* ²shod with ³sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not re-

^d Mat.11.6. ^e Mat.13.57; Jn.4.44.

^f Ge.19.22; ch.9.23. ^g Is.59.16; Je.2.12.

^h Mat.9.35; Lu.13.22; Ac.10.38.

ⁱ Mat.10.1, &c.; ch.3.13, &c.; Lu.9.1, &c.; 10.3, &c.

¹ The word signifies a piece of brass money, in value somewhat less than a farthing, Mat.10.9, but here it is taken in general for money: Lu.9.3.

^k Ep.6.15.

^l Ac.12.8.

to send them forth by two and two. In order that they might support and encourage each other in their work. Amid the trials and opposition with which they would meet, mutual counsel and aid would greatly lighten their burdens and alleviate their calamities. Mutual counsel might also contribute to their success, and lead to united plans to advance the kingdom of the Redeemer. Jesus here, as in all the work of religion, consulted at the same time the *happiness* and the *usefulness* of his disciples; nor are they ever separated. Whatever contributes to the *usefulness* of his people produces also their happiness; or, in other words, the secret of being happy is to be *useful*.

8-11. See these verses fully explained in the Notes on Mat. x. 9-15. In Mat.

ceive you, nor hear you, when ye depart thence, ^mshake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom ²and Gomorrah in the day of judgment than for that city.

12 And they went out, and preached ⁿthat men should repent.

13 And they ^ocast out many devils, and ^panointed with oil many that were sick, and healed *them*.

14 And ^qking Herod heard of *him*; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others ^rsaid, 'That it is Elias. And others said, That it is a prophet, or as one of the prophets.

^m Ne.5.13; Ac.13.51.

² or.

ⁿ Lu.24.47; Ac.2.38; 3.19.

^o Lu.10.17. ^p Ja.5.14.

^q Mat.14.1,&c.; Lu.9.7,&c. ^r Mat.16.14; ch.8.28.

x. 5 they were commanded not to go among the Gentiles or Samaritans. Mark omits that direction, perhaps, because he was writing for the *Gentiles*, and the direction might create unnecessary difficulty or offence. Perhaps he omits it also because the command was given for a temporary purpose, and was not in force at the time of his writing.

12. *Preached that men should repent.* See the nature of repentance explained in Notes on Mat. iii. 2. They were now called upon to repent and reform their lives because sin was evil, because the Messiah had come to preach forgiveness to the penitent, and because at *his* presence it was fit that the nation should turn from its sins and prepare to receive him.

13. *Cast out many devils.* See Notes on Mat. iv. 24. ¶ *And anointed with oil, &c.* Anointing with oil was in common use among the Jews in cases of sickness. It was supposed to have a mild, soothing, and alleviating effect on the body. In Ja. v. 14, the elders of the church, in connection with prayer, were directed also to anoint the sick with oil. See Notes on that passage. It was also used in wounds. See Notes on Is. i. 6. The good Samaritan poured *oil* and wine into the wounds of

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, 'It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had ³a quarrel against him, and would have killed him; but she could not.

20 For ⁴Herod feared John, knowing that he was a just man and an holy, and ⁵observed him; and when he heard him, he did many things, and heard him gladly.

³ Le.18.16.

³ or, an inward grudge.

⁴ Ex.11.3; Eze.2.5-7. ⁴ or, kept him, or, saved him.

the waylaid Jew, Lu. x. 34. Josephus says that in the last sickness of Herod his physicians commanded him to be anointed with oil. It need not be supposed, however, that the apostles used oil for mere *medical* purposes. It was used, probably, like the imposition of hands, or like our Saviour's anointing the eyes of the blind with clay; also as a sign, in expectation of imparting that aid and comfort from God which was sought, and which was *represented* by the soothing and gentle effect of oil.

14-20. See this account of the death of John the Baptist fully explained in the Notes on Mat. xiv. 1-12.

20. *For Herod feared John.* That is, he stood in awe of him on account of his sanctity, and his boldness and fearlessness in reproving sin. ¶ *Knowing that he was a just man and an holy.* A holy, pious, upright, *honest* man—a man who would not be afraid of him, or afraid to speak his real sentiments. ¶ *And observed him*—marg. "*kept him, or saved him.*" This does not mean that he "*observed*" or obeyed his teachings, but that he kept him in safe custody in order to preserve him from the machinations of Herodias. He was willing to show his respect for John, and to secure him from danger, and even to do "*many things*" which might indicate respect for him—at least, to do

21 And when a convenient day was come, that Herod on "his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced,^v and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever^w thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by, in a charger, "the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and

^u Ge. 40.20.
^w Es. 5.3,6; 7.2.

^v Is. 3.16.
^x Ps. 37.12,14.

so much as to guard him from his enemies. ¶ And did many things. But he did not do the thing which was demanded of him—to break off from his sins. He attempted to make a compromise with his conscience. He still loved his sins, and did other things which he supposed might be accepted in the place of putting away, as he ought, the wife of his brother—the polluted and adulterous woman with whom he lived. Perhaps he treated John kindly, or spoke well of him, or aided him in his wants, and attempted in this way to silence his rebukes and destroy his faithfulness. This was probably before John was imprisoned. So sinners often treat ministers kindly, and do much to make them comfortable, and hear them gladly, while they are still unwilling to do the thing which is demanded of them—to repent and believe the gospel. They expect that their kind attentions will be accepted in the place of what God demands—repentance and the forsaking of their sins.

for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ⁵an executioner, and commanded his head to be brought; and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of *it*,^v they came and took up his corpse, and laid it in a tomb.

30 And^z the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

⁵ or, one of his guard.
^y Ac. 8.2.

^z Lu. 9.10.

30. And the apostles gathered themselves together. That is, those whom he had sent out two and two, ver. 7. Having travelled around the country, they returned and met the Saviour at Capernaum.

31. A desert place. A retired place, across the sea from Capernaum, where they would be free from interruption. ¶ There were many coming and going. Coming to be healed and retiring, or coming to hear him preach. It means that they were thronged, or that there was a vast multitude attending his preaching.

32-34. See this narrative explained in the Notes on Mat. xiv. 13-21.

32. By ship. By a boat or a small vessel. ¶ Privately. Without making their plan known. They intended to go privately. It appears, however, that their intention became known, and multitudes followed them.

33. Afoot thither. On foot to the place where they saw them going. ¶ Out of all cities. All cities or large towns in the neighbourhood.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And^d when the day was now far spent, his disciples came unto him and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ^epennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see.

a 1 Ki. 22.17. b Mat. 14.15, &c.; Lu. 9.12, &c.; Jn. 6.5, &c. c Nu. 11.13, 22; 2 Ki. 4.43. d See on Mat. 18.23.

34. *Much people—as sheep, &c.* They had no one to teach them and guide them. The priests and scribes were proud and corrupt; they despised the common people and neglected them.

35. *The time is far passed.* The day is almost gone. It is drawing near night.

37. *Two hundred pennyworth of bread.* About twenty-eight dollars, or £6. See Notes on Mat. xiv. 16. As the disciples had a common purse in which they carried their little property, consisting of the donations of their friends and money to be given to the poor (comp. Jn. xii. 6; Mat. xxvi. 8, 9; Lu. viii. 3), it is not improbable that they had at this time about this sum in their possession. Philip—for it was he who asked the question (Jn. vi. 7)—asked, with a mixture of wonder and agitation, whether they should take *all* their little property and spend it on a single meal? And even if we should, said he, it would not be sufficient to satisfy such a multi-

And when they knew, they say, Five, and two fishes.

39 And^e he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And^f they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And^g straightway he constrained his disciples to get into the ship, and to go to the other side before ^hunto Bethsaida, while he sent away the people.

46 And when he had sent them

d Mat. 15.35; ch. 8.6. e 1 Sa. 9.13; Mat. 26.26; Lu. 24.30. f De. 8.3. g Mat. 14.22, &c.; Jn. 6.17, &c. h or, over against Bethsaida.

tude. It was implied in this that, in *his* view, they could not provide for them if they wished to, and that it would be better to send them away than to attempt it.

40. *In ranks.* Literally, in the form of square beds in a garden. By regularly formed companies. ¶ *By hundreds and by fifties.* Some companies had a hundred in, and some fifty. We need not suppose that these were *exactly* formed or arranged, but that this was *about* the number. The expression indicates a *multitude*. There were so many that they sat down, by *hundreds* and by *fifties*, in separate companies, on the green grass.

43. *Twelve baskets.* Baskets belonging to the disciples, in which they carried their provisions, or, perhaps, belonging to some of the multitude. ¶ *Fragments.* Broken pieces of the bread that remained.

45-56. See this passage explained in the Notes on Mat. xiv. 22-36.

away, ^hhe departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them ^toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and ^kwould have passed by them.

49 But when they saw him walking^t upon the sea, ^mthey supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled:) and immediately he talked with them, and saith unto them, ⁿBe of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and ^othe wind ceased; and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle of the loaves*; for ^ptheir heart was hardened.

^h Mat. 6.6; ch. 1.35; Lu. 6.12.
^k Lu. 24.28. ⁱ Job. 9.8.
ⁿ Is. 43.2. ^o Ps. 93.3,4.

^t Jonah 1.13.
^m Lu. 24.37.
^p Is. 63.17.

52. *They considered not the miracle of the loaves.* They did not remember or call to mind the *power* which Jesus had shown in feeding the five thousand by a miracle, and that, having done that, he had power also to save them from the storm. ¶ *Their heart was hardened.* Their *mind* was dull to perceive it. This does not mean that they were *opposed* to Jesus, or that they had what we denominate *hardness of heart*, but simply that they were slow to perceive his power. They did not quickly learn, as they ought to have done, that he had *all* power, and could therefore allay the storm. The word *heart* is frequently used in this sense. See Ep. i. 18, in Greek; Ro. i. 21; ii. 15; 2 Co. iv. 6.

54. *They knew him.* They recollected him, for he had been there before and worked miracles.

56. *The border of his garment.* Comp. Notes on Mat. ix. 20.

53 And^t when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And^t ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might ^touch if it were but the ^uborder of his garment: and as many as touched ^hhim were made whole.

CHAPTER VII.

THEN^a came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with ¹defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the

^q Mat. 14.34. ^r Mat. 4.24; ch. 2.1-3.
^s Mat. 9.20; ch. 5.27,28; Ac. 19.12. ^t Nu. 15.38,39.
^u or, it. ^a Mat. 15.1, &c. ¹ or, common.

CHAPTER VII.

1-23. See this passage explained in the Notes on Mat. xv. 1-20.

1. *Came from Jerusalem.* Probably to observe his conduct, and to find matter of accusation against him.

2. *Defiled hands.* The hands were considered defiled or polluted unless they were washed previous to every meal.

3. *Except they wash their hands oft.* Our word *oft* means frequently, often. The Greek word translated *oft* has been rendered various ways. Some have said that it means "*up to the wrist*"—unless they wash their hands up to the wrist. Others have said "*up to the elbow*." There is evidence that the Pharisees had some such foolish rule as this about washing, and it is likely that they practised it faithfully. But the Greek word *πυγμή*—*pugnē*—means properly the *fist*, and the meaning here

Jews, except they wash *their* hands oft,² eat not, holding the ²tradition of the elders.

4 And *when they come* from the market, except they ²wash, they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and ³pots, brazen vessels, and of tables.⁴

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

² or, *diligently*: Gr. *with the fist*: Theophylact, *up to the elbow*.

³ Ga. 1.14: Col. 2.8, 22, 23.

⁴ Job 9.30, 31.

⁵ Sextarius is about a pint and a half. ⁴ or, *beds*.

is, "Unless they wash their hands (rubbing them) *with the fist*"—that is, not merely dipping the finger or hands in water as a sign of ablution, but rubbing the hands together as a ball or fist, in the usual Oriental manner when water is poured over them. Hence the phrase comes to mean *diligently, carefully, sedulously*.—Robinson, *Lex*. The idea is, unless they pay the utmost attention to it, and do it carefully and according to rule. ¶ *The tradition*. What had been handed down; not what was delivered *by writing* in the law of Moses, but what had been communicated from father to son as being proper and binding. ¶ *The elders*. The ancients; not the old men *then living*, but those who had lived formerly.

4. *Market*. This word means either the place where provisions were sold, or the place where men were convened for any purpose. Here it probably means the former. ¶ *Except they wash*. In the original, "Except they baptize." In this place it does not mean to immerse the whole body, but the hands only. There is no evidence that the Jews washed their *whole bodies* every time they came from market. It is probable that they often washed with the use of a very small quantity of water. ¶ *The washing of cups*. In the Greek, the *baptism of cups*. ¶ *Cups*. Drinking vessels. Those used at their meals. ¶ *Pots*. Measures of liquids. Vessels made of wood, used to hold wine, vinegar, &c. ¶ *Brazen vessels*. Vessels made of brass, used in cooking or otherwise. These, if much polluted,

6 He answered and said unto them, Well hath ²Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For ²laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full

d Is. 29.13.

e Is. 1.12.

were commonly passed through the fire; if slightly polluted they were washed. Earthen vessels, if defiled, were usually broken. ¶ *Tables*. This word means, in the original, *beds or couches*. It refers not to the *tables* on which they ate, but to the *couches* on which they reclined at their meals. See Notes on Mat. xxiii. 6. These were supposed to be defiled when any unclean or polluted person had reclined on them, and they deemed it necessary to purify them with water. The word *baptism* is here used—in the original, the *baptism of tables*; but as it cannot be supposed that *couches* were entirely immersed in water, the word *baptism* here must denote some other application of water, by sprinkling or otherwise, and shows that the term is used in the sense of washing in any way. If the word is used *here*, as is clear it is, to denote anything except entire immersion, it may be elsewhere, and baptism is lawfully performed, therefore, without immersing the whole body in water.

7. *For doctrines*. For commands of God binding on the conscience. Imposing *your* traditions as equal in authority to the laws of God.

8. *Laying aside*. Rejecting, or making it give place to traditions; considering the traditions as superior in authority to the divine law. This was the uniform doctrine of the Pharisees. See Notes on Mat. xv. 1-9. ¶ *The tradition of men*. What has been handed down by men, or what rests solely on their authority.

9. *Full well*. These words are capable of different interpretations. Some read them as a question: "Do ye do *well* in

well ye ⁵reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, ⁷Honour thy father and thy mother; and, Whoso^r curseth father or mother, let him die the death.

11 But ye say, If a man shall say to his father or mother, *It is Corban*,^b that is to say, a gift, by whatsoever thou mightest be profited by me, *he shall be free*.

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all

⁵ or, frustrate, ver. 13. / Ex. 20.12; De. 5.16.
^g Ex. 21.17; Le. 20.9; Pr. 20.20. A Mat. 15.5; 23.18.

rejecting?" &c. Others suppose they mean *skilfully, cunningly*. "You show great cunning, or art, in laying aside God's commands and substituting in their place those of men." Others suppose them to be ironical. "How nobly you act! From conscientious attachment to your traditions you have made void the law of God;" meaning to intimate by it that they had acted wickedly and basely.

17. *The parable*. The *obscure* and difficult remarks which he had made in ver. 15. The word *parable*, here, means *obscure and difficult saying*. They could not understand it. They had probably imbibed many of the popular notions of the Pharisees, and they could not understand why a man was not defiled by external things. It was, moreover, a doctrine of the law that men were ceremonially polluted by contact with dead bodies, &c., and they could not understand how it could be otherwise.

18. *Cannot defile him*. Cannot render his *soul* polluted; cannot make him a *sinner* so as to need this purifying as a *religious* observance.

19. *Entereth not into his heart*. Does not reach or affect the *mind*, the *soul*, and consequently cannot pollute it. Even if it should affect the *body*, yet it cannot the *soul*, and consequently cannot need to be cleansed by a religious ordinance. The notions of the Phari-

the people *unto him*, he said *unto them*, ⁴Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man that, entering into him, can defile him; but the things which come out of him, those are they that defile the man.

16 If^a any man have ears to hear, let him hear.

17 And¹ when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it cannot defile him*;

19 Because it entereth not into

i Pr. 8.5; Is. 6.9; Ac. 8.30. k Mat. 11.15.
l Mat. 15.15, &c.

sees, therefore, are not founded in *reason*, but are mere *superstition*. ¶ *The draught*. The sink, the vault. ¶ *Purging all meats*. The word *purging*, here, means to purify, to cleanse. What is thrown out of the body is the innutritious part of the food taken into the stomach, and leaving only that which is proper for the support of life; and it cannot, therefore, defile the soul. ¶ *All meats*. All food; all that is taken into the body to support life. The meaning is, that the economy or process by which life is supported *purifies* or *renders nutritious* all kinds of food. The unwholesome or innutritious parts are separated, and the wholesome only are taken into the system. This agrees with all that has since been discovered of the process of digestion and of the support of life. The food taken into the stomach is by the gastric juice converted into a thick pulp called *chyme*. The nutritious part of this is conveyed into small vessels, and changed into a milky substance called *chyle*. This is poured by the thoracic duct into the left subclavian vein, and mingles with the blood, and conveys nutriment and support to all parts of the system. The useless parts of the food are thrown off.

20. *That which cometh out of the man*. His words; the expression of his thoughts and feelings; his conduct, as the development of inward malice, anger,

his heart, but ^minto the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 Forⁿ from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts,^o covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And^o from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but ^ohe could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a ⁷Greek, a Syrophenician by nation: and she besought him that he would cast forth the devil out of her daughter.

^m 1 Co. 6. 13. ⁿ Ge. 6. 5; Ps. 14. 1, 3; 53. 1, 3; Je. 17. 9.
^o covetousnesses, wickednesses. ^o Mat. 15. 21, &c.
^p ch. 2. 1. ⁷ or, Gentile, Is. 49. 12.

covetousness, lust, &c. ¶ *Defileth the man.* Makes him *really* polluted or offensive in the sight of God. This renders the soul corrupt and abominable in his sight. See Mat. xv. 18–20.

24–30. See this miracle explained in the Notes on Mat. xv. 21–28.

24. *Would have no man know it.* To avoid the designs of the Pharisees he wished to be retired.

26. *A Greek.* The Jews called all persons *Greeks* who were not of their nation. Comp. Ro. i. 14. The whole world was considered as divided into Jews and Greeks. Though she might not have been strictly a *Greek*, yet she came under this general appellation as a foreigner.

31. *Departing from the coasts.* The country or regions of Tyre. ¶ *Came unto the sea of Galilee.* The Sea of Tiberias. See Notes on Mat. iv. 18. ¶ *Decapolis.* See Notes on Mat. iv. 25. He did not go immediately into Capernaum, or any city where he was known, but into the retired regions around the

27 But Jesus said unto her, Let the children first be filled: for *it* is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord; yet ^othe dogs under the table eat of the children's crumbs.

29 And he said unto her, *For* this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found *the* devil gone out, and her daughter laid upon the bed.

31 Andⁿ again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers

^q Mat. 7. 6; 10. 5, 6. ^r Ro. 15. 8, 9; Ep. 2. 12–14.
^s Is. 66. 2. ^t 1 Jn. 3. 8. ^u Mat. 15. 29, &c.

Sea of Galilee. This was done to avoid the designs of the Pharisees, who sought his life.

32. *They bring.* That is, his friends brought, or the people brought. ¶ *One that was deaf, and had an impediment in his speech.* Not entirely dumb, but who spoke indistinctly or with difficulty. His deafness might not have been of long standing, and his speech, therefore, not entirely ruined. ¶ *To put his hand upon him.* That is, to cure him. Blessings were commonly imparted by laying on the hands.

33. *And he took him aside from the multitude.* Why this was done we have no means of information. It might have been to conceal from the multitude everything respecting the manner of cure, in order that none might attempt to cure in a similar way. ¶ *And he put his fingers into his ears, &c.* Why this was done it has been found exceedingly difficult to explain. Jesus had power at once to open his ears and loose his tongue, but for some cause he

into his ears, and "he spit, and touched his tongue;

34 And "looking up to heaven, he "sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And² straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, "He hath done all things well: "he maketh both the deaf to hear and the dumb to speak.

CHAPTER VIII.

IN^a those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have ^bcompassion on the multitude, because they have now

^a ch. 8.23; Jn. 9.6. ^b ch. 6.41; Jn. 11.41; 17.1.
^c Jn. 11.33,38. ^d 1s. 38.5,6; Mat. 11.5.
^e Ps. 139.14; Ac. 14.11. ^f Ex. 4.10,11.
^g Mat. 15.32, &c. ^h Ps. 145.8,15; He. 5.2.

chose to accompany it with a sign. This was intended, probably, simply to denote that the power of healing came from him; to satisfy the man by the touch that he had this power, and that it could come from no other quarter. Our Saviour often used signs in this way to denote his power to heal. See Mar. viii. 23; Jn. ix. 6.

34. *Looked up to heaven.* To lift up the eyes to heaven is an act imploring aid from God, and is an attitude of prayer, Ps. cxxi. 1, 2; Mar. vi. 41; Jn. xi. 41. ¶ *He sighed.* Pitying the sufferings of the man who stood before him. ¶ *Ephphatha.* This word is *Syriac*, the language which our Lord used in addressing the man, and means "Be opened."

35. *The string of his tongue was loosed.* The difficulty in his speaking was removed.

36. *Tell no man.* Do not noise it abroad. He was not ambitious of being

known with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, "From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and ^ahe blessed, and commanded to set them also before *them*.

8 So they did eat, and ^cwere filled: and ^dthey took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were

^e ch. 8.38,37, &c. ^d Mat. 14.19. ^e Ps. 107.5,6; 145.16.
^f 1 Ki. 17.14-16; 2 Ki. 4.2-7, 42-44.

known, and he knew that if much was said of his cures, it would excite the jealousy of the Pharisees and endanger his life.

37. *Beyond measure.* Exceedingly; very much. In the Greek, "Very abundantly." ¶ *He hath done all things well.* All things in a remarkable manner; or, he has perfectly effected the cure of the deaf and the dumb.

CHAPTER VIII.

1-9. See this passage explained in the Notes on Mat. xv. 32-39.

1. *In those days.* While in the wilderness, where he had cured the deaf and dumb man. ¶ *Having nothing to eat.* Having come unprovided, or having consumed what they had brought.

2. *I have compassion.* I pity their condition. I am disposed to relieve them.

9. *Four thousand.* Four thousand *men*, besides women and children. See Mat. xv. 38.

about four thousand; and he sent them away.

10 And⁷ straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And⁸ the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and, entering into the ship again, departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven⁹ of the Pharisees, and of the leaven of Herod.

16 And they reasoned among

⁷ Mat. 15:39. ⁸ Mat. 12:38; 16:1, &c.; Jn 6:30.
⁹ Pr. 19:37; Lu. 12:1. ¹⁰ Ex. 12:20; Le. 2:11; 1 Co. 5:6-8.

10. *Dalmanutha*. In Mat. xv. 39 it is said that he came into the coasts of *Magdala*. See Note on the place.

11-21. See this passage explained in Mat. xvi. 1-12.

12. *Sighed deeply in his spirit*. His heart was deeply affected at their wickedness and hypocrisy. The word *spirit* here is taken as the seat of the emotions, passions, affections. He drew groans deeply from his breast. ¶ *No sign be given*. That is, no such sign as they asked, to wit, a sign from heaven. He said a sign should be given, the same as was furnished by Jonas, Mat. xvi. 4. But this was not what they asked, nor would it be given because they asked it.

15. *Beware of the leaven of the Pharisees*. See Mat. xvi. 6. ¶ *Of Herod*. Of the Herodians—of Herod and his followers. Matthew, instead of "Herod," has "the Sadducees." It is not improbable that he cautioned them against them all. The Pharisees sought his life, and were exceedingly corrupt in

themselves, saying, *It is because we have no bread*.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having¹⁰ eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the¹¹ five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the¹² seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of

¹⁰ ch. 6:52. ¹¹ m ch. 3:5; 16:14. ¹² n Is. 44:18. ¹³ o 2 Pe. 1:12.
¹⁴ p ch. 6:38, 44; Mat. 14:17-21; Lu. 9:12-17; Jn 6:5-13.
¹⁵ q ver. 1-9; Mat. 15:34-38. ¹⁶ r Mat. 8:3, 15.

their doctrine and practice; the Sadducees denied some of the essential doctrines of religion, and the Herodians probably were distinguished for irreligion, sensuality, and corrupt living. They were united, therefore, with the Pharisees and Sadducees in opposing the claims of Jesus. Matthew has recorded his caution to avoid the Pharisees and Sadducees, and Mark has added, what Matthew had omitted, the caution likewise to beware of the Herodians. Thus the evangelists speak the same thing.

22. *To Bethsaida*. See Notes on Mat. xi. 21. ¶ *And they bring a blind man unto him*. The healing of the blind man of Bethsaida is recorded only by Mark. ¶ *Besought him to touch him*. That is, to heal him, for they believed that his touch would restore his sight.

23. *Led him out of the town*. Why this was done the sacred writers have not told us. It might have been to avoid the collecting of a multitude, and thus to have escaped the designs

the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men, as trees, walking.

25 After that, he put his hands again upon his eyes, and made him look up: and he was restored, "and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 And Jesus went out, and his

s ch.7.33. *t* Jn.9.36; Is.29.18; 1 Co.13.11,12.
u Pr.4.18; Is.32.3; 1 Pe.2.9.
v Mat.16.13,&c.; Lu.9.18,&c.

of the Pharisees who were attempting to take his life, and chiefly on a charge of sedition and of exciting the people. On this account Jesus chose to perform the miracle alone, thus showing that while he did good, he desired to do it in such a way as to avoid the appearance of evil, and to prevent, at the same time, ostentation and the malice of his enemies. ¶ *Spit on his eyes.* Why this was done is not known. It was evidently not intended to perform the cure by any natural effect of the spittle. It was to the man a sign, an evidence that it was the power of Jesus. The eyes were probably closed. They were perhaps "gummed" or united together by a secretion that had become hard. To apply spittle to them—to wet them—would be a sign, a natural expression of removing the obstruction and opening them. The power was not in the spittle, but it attended the application of it. ¶ *Saw aught.* Saw anything.

24. *I see men, as trees, walking.* I see men walking, but see them so indistinctly that, but for their motion, I could not distinguish them from trees. I cannot distinctly see their shapes and features. Probably our Lord did not at once restore him fully to sight, that he might strengthen his faith. Seeing that Jesus had partially restored him, it was evidence that he could wholly, and it led him to exercise faith anew in him, and to feel more strikingly his dependence on him.

25. *Every man clearly.* Could see their form and features. His sight was completely restored. Though our

disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, "John the Baptist: but some say Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man.

31 And he began to teach them,

w Mat.14.2.
x Jn.1.41-49; 6.69; 11.27; Ac.8.37; 1 Jn.5.1.

Lord did not by this, probably, intend to teach any lesson in regard to the way in which the mind of a sinner is enlightened, yet it affords a striking illustration of it. Sinners are by nature blind, 2 Co. iv. 4; 1 Jn. ii. 11; Jn. ix. 39. The effect of religion, or of the influence of the Holy Spirit, is to open the eyes, to show the sinner his condition and his danger, and to lead him to look on him as a Saviour. Yet at first he sees indistinctly. He does not soon learn to distinguish objects. When converted he is in a new world. Light is shed on every object, and he sees the Scriptures, the Saviour, and the works of creation, the sun, the stars, the hills, the vales, in a new light. He sees the beauty of the plan of salvation, and wonders that he has not seen it before. Yet he sees at first indistinctly. It is only by repeated applications to the Source of light that he sees all things clearly. At first religion appears full of mysteries. Doctrines and facts are brought before his mind that he cannot fully comprehend. He is still perplexed, and he may doubt whether he has ever seen anything aright, or has been ever renewed. Yet let him not despair. Light, in due time, will be shed on these obscure and mysterious truths. Faithful and repeated application to the Father of lights in prayer, and in searching the Scriptures, and in the ordinances of religion, will dissipate these doubts, and he will see all things clearly, and the universe will appear to be filled with one broad flood of light.

26. *The town.* The town of Bethsaida. ¶ *Nor tell it, &c.* Lest it excite the

that the Son of man must suffer many things; and be rejected of the elders, and of the chief priests and scribes, and be killed; and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him, with his disciples also, he said unto them, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For ^bwhosoever will save his life shall lose it; but whosoever shall lose his life for my sake or the gospel's, the same shall save it.

36 For what shall it profit a man if he shall gain the whole world and lose his own soul?

^v Re. 3.19.

^e 1 Co. 5.5.

^a Mat. 10.38; 16.24; Lu. 9.23; 14.27; Tit. 2.12.

^b Es. 4.14; Mat. 10.39; 16.25; Lu. 9.24; 17.33; Jn. 12.25; 2 Ti. 2.11; 4.6,8; Re. 2.10; 7.14-17.

jealousy of the Pharisees, and produce commotion and danger.

27-38. See this passage illustrated in the Notes on Mat. xvi. 13-28.

32. *He spake that saying openly.* With boldness or confidence, or without parables or figures, so that there could be no possibility of misunderstanding him.

38. *Ashamed of me.* Ashamed to own attachment to me on account of my lowly appearance and my poverty. ¶ *And of my words.* My doctrines, my instructions. ¶ *This adulterous and sinful generation.* This age given to wickedness, particularly to adultery. ¶ *In the glory of his Father.* In the day of judgment. See Notes on Mat. xxvi. 64. The meaning of this verse is, Whosoever shall refuse, through pride or wickedness, to acknowledge and serve Christ here, shall be excluded from his kingdom hereafter. He was lowly, meek, and despised; yet there was an inimit-

37 Or what shall a man give in exchange for his soul?

38 Whosoever," therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

AND he said unto them, ^bVerily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.

2 And ^aafter six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding ^cwhite as snow; so as no fuller on earth can white them.

4 And there appeared unto them

^a Lu. 12.9; 2 Ti. 1.8.

^b Mat. 16.28; Lu. 9.27.

^c Jn. 8.52; He. 2.9.

^d Mat. 17.1, &c.; Lu. 9.28, &c. ^e Da. 7.9; Mat. 28.3.

able beauty in his character even then. But he will come again in awful grandeur; not as the babe of Bethlehem, not as the man of Nazareth, but as the Son of God, in majesty and glory. They that would not acknowledge him here must be rejected by him there; they that would not serve him on earth will not enjoy his favour in heaven; they that would cast him out and despise him must be cast out by him, and consigned to eternal, hopeless sorrow.

CHAPTER IX.

1. *Verily I say, &c.* See Notes on Mat. xvi. 28. This verse properly belongs to the preceding chapter and the preceding discourse.

2-10. *And after six days, &c.* See this passage explained in the Notes on Mat. xvii. 1-9.

3. *No fuller.* Rather, no scourer. The office of the person here mentioned was to scour or whiten cloth; not to full it, or to render it thicker.

Elias, with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is 'good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he ⁷wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This^s is my beloved Son; ⁸hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another 'what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that ¹²Elias must first come?

12 And he answered and told

^c Ps. 63. 2; 84. 10. ^f Da. 10. 15; Re. 1. 17.
^g Ps. 2. 7; Mat. 3. 17; 2 Pe. 1. 17. ^h De. 18. 15.
ⁱ Ac. 17. 18. ^k Mal. 4. 5.

6. *He wist not. He knew not.* He was desirous of saying something, and he knew not what would be proper.

11-13. *Why say the scribes, &c.* See Notes on Mat. xvii. 10-13.

14-29. See this passage explained in the Notes on Mat. xvii. 14-21.

14. *Questioning with them.* Debating with the disciples, and attempting to confound them. This he saw as he came down from the mount. In his absence they had taken occasion to attempt to perplex and confound his followers.

15. *Were greatly amazed.* Were astonished and surprised at his sudden appearance among them. ¶ *Saluted him.* Received him with the customary marks of affection and respect. It is probable that this was not by any formal manner of salutation, but by the *rush* of the

them, Elias verily cometh first, and restoreth all things; and how it is 'written of the Son of man that he must suffer many things, and ^mbe set at nought.

13 But I say unto you, ⁿThat Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed; and running to *him*, saluted him.

16 And he asked the scribes, What question ye ¹⁷with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a ¹⁸dumb spirit:

18 And wheresoever he taketh him, he ¹⁹teareth him; and he ²⁰foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out; and they could not.

19 He answereth him, and saith,

^l Ps. 22; Is. 53; Da. 9. 26; Zec. 13. 7.
^m Ps. 74. 22; Lu. 23. 11; Phi. 2. 7. ⁿ Mat. 11. 14; Lu. 1. 17.
^o or, among yourselves. ^p Mat. 12. 23; Lu. 11. 14.
² or, dasheth him. ^q Jude 13.

multitude, and by hailing him as the Messiah.

16. *What question ye?* What is the subject of your inquiry or debate with the disciples?

17. *A dumb spirit.* A spirit which deprived his son of the power of speaking.

18. *And wheresoever.* In whatever place—at home or abroad, alone or in public.

¶ *He teareth him.* He rends, distracts, or throws him into convulsions. ¶ *He foameth.* At the mouth, like a mad animal. Among us these would all be considered as marks of violent derangement or madness. ¶ *And pineth away.* Becomes thin, haggard, and emaciated. This was the effect of the violence of his struggles, and perhaps of the want of food.

O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child:

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of
q De.32.20; Ps.78.8; He.3.10. r Job 5.7; Ps.51.5.
 s 2 Ch.20.20; Mat.17.20; ch.11.23; Lu.17.6; Jn.11.40; He.11.6.

22. *If thou canst do any thing.* I have brought him to the disciples, and they could not help him. If THOU canst do anything, have compassion.

23. *If thou canst believe.* This was an answer to the request, and there was a reference in the answer to the *doubt* in the man's mind about the power of Jesus. *I can help him.* If THOU *canst believe*, it shall be done. Jesus here demanded *faith* or confidence in his power of healing. His design here is to show the man that the difficulty in the case was not in the want of *power* on his part, but in the want of *faith* in the man; in other words, to rebuke him for having *doubted* at all whether he could heal him. So he demands faith of every sinner that comes to him, and none that come without *confidence* in him can obtain the blessing. ¶ *All things are possible to him that believeth.* All things can be effected or accomplished—to wit, by God—in favour of him that believes, and if thou canst believe, this will be done. God will do nothing in our favour without faith. It is right that we should have confidence in him; and if we *have* confidence, it is easy for him to help us, and he willingly does it. In our weakness, then, we should go to God our Saviour; and though we have no strength, yet he

the child cried out, and said 'with tears, Lord, I believe; "help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*

26 And *the spirit* cried, and rent him sore, and came out of him; and he was as one dead, inasmuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This

† Ps.126.5.
 v Re.12.12.

u He.12.2.
 w Is.41.13.

can aid us, and he will make all things easy for us.

24. *Said with tears.* The man felt the implied rebuke in the Saviour's language; and feeling grieved that he should be thought to be destitute of faith, and feeling deeply for the welfare of his afflicted son, he wept. Nothing can be more touching or natural than this. An anxious father, distressed at the condition of his son, having applied to the disciples in vain, now coming to the Saviour; and not having full confidence that he had the proper qualification to be aided, he wept. Any man would have wept in his condition, nor would the Saviour turn the weeping suppliant away. ¶ *I believe.* I have faith. I do put confidence in thee, though I know that my faith is not as strong as it should be. ¶ *Lord.* This word here signifies merely *master*, or *sir*, as it does often in the New Testament. We have no evidence that he had any knowledge of the divine nature of the Saviour, and he applied the word, probably, as he would have done to any other teacher or worker of miracles. ¶ *Help thou mine unbelief.* Supply thou the defects of my faith. Give me strength and grace to put *entire* confidence in thee. Everyone who comes to the Saviour for help has need of offering this prayer. In our unbelief

kind can come forth by nothing but by ^oprayer and ^vfasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ^aask him.

33 And^a he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called

^x Ep. 6.18. ^y 1 Co. 9.27.
^z Ju. 16.19. ^a Mat. 18.1, &c.; Lu. 9.46, &c.; 22.24, &c.

the twelve, and saith unto them, ^bIf any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever^c shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, ^dMaster, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not; ^efor there is no man which shall do a miracle in my name that can lightly speak evil of me.

40 For^f he that is not against us is on our part.

^b Mat. 20.26, 27; ch. 10.43. ^c Lu. 9.48.
^d Nu. 11.26-28. ^e 1 Co. 12.3. ^f Mat. 12.30.

and our doubts we need his aid, nor shall we ever put sufficient reliance on him without his gracious help.

30-33. See Notes on Mat. xvii. 22, 23.

31. *Is delivered*. Is given to men to make an atonement by his sufferings and death, and will in due time be taken and killed.

33-37. See Notes on Mat. xviii. 1-5.

38. *We saw one, &c.* There is no improbability in supposing that this might have been one of the disciples of John, or one of the seventy whom Jesus had sent out, and who, though he did not *personally* attend on Jesus, yet had the power of working miracles. There is no evidence that he was merely an *exorcist*, or that he used the name of Jesus merely as a pretence.

39. *Forbid him not*. Do not prevent his doing good. If he can work a miracle in my name, it is sufficient proof of attachment to me, and he should not be prevented. ¶ *Can lightly speak evil of me*. The word here rendered *lightly* means *quickly* or *immediately*. The meaning of the passage is, that he to whom God gave the power of working a miracle, by that gave evidence that he could not be found among

the enemies of Jesus. He ought not, therefore, to be prevented from doing it. There is no reason to think here that John had any improper designs in opposing the man. He thought that it was evidence that he could not be right, because he did not join them and follow the Saviour. Our Lord taught him differently. He opposed no one who gave evidence that he loved him. Wherever he might be or whatever his work, yet, if he did it in the name of Jesus and with the approbation of God, it was evidence sufficient that he was right. Christians should rejoice in good done by their brethren of any denomination. There are men calling themselves Christians who seem to look with doubt and suspicion on all that is done by those who do not walk with them. They undervalue their labours, and attempt to lessen the evidences of their success and to diminish their influence. True likeness to the Saviour would lead us to rejoice in *all* the good accomplished, by whomsoever it may be done—to rejoice that the kingdom of Christ is advanced, whether by a Presbyterian, an Episcopalian, a Baptist, or a Methodist. Comp. Phi. i. 18.

41 For^o whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall ^ooffend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 Andⁱ if thy hand ^ooffend thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched;

^o Mat. 10. 42; 25. 40.

ⁱ Mat. 18. 6; Lu. 17. 1, 2.

ⁱ De. 13. 6; Mat. 5. 29.

³ or, *cause thee to offend*; and so ver. 45 and 47.

44 Where^t their worm dieth not, and the fire is not quenched.

45 And if thy foot ^ooffend thee, cut it off: it is better for thee to enter halt into life, than, having two feet, to be cast into hell, into the fire that never shall be quenched;

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ^ooffend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire;

48 Where their worm dieth not, and the ^tfire is not quenched.

49 For every one shall be salted

^k Is. 66. 24; Re. 14. 11.

⁵ See ver. 43.

¹ See ver. 43.

^l ver. 44, 46; Lu. 16. 24.

as long as there were carcases to be devoured; and that the fire which was used to burn the bodies of the dead would continue long to burn, and would not be extinguished till they were consumed. The figure, therefore, denotes great misery, and certain and terrible destruction. In these verses it is applied to the state beyond the grave, and is intended to denote that the destruction of the wicked will be awful, wide-spread, and eternal. It is not to be supposed that there will be any *real* worm in hell—perhaps no *material* fire; nor can it be told what was particularly intended by the undying worm. There is no authority for applying it, as is often done, to remorse of conscience, any more than to any other of the pains and reflections of hell. It is a mere image of loathsome, dreadful, and *eternal* suffering. In what that suffering will consist it is probably beyond the power of any living mortal to imagine. The word “their,” in the phrase “their worm,” is used merely to keep up the *image* or *figure*. Dead bodies putrefying in that valley would be overrun with worms, while the *fire* would not be confined to them, but would spread to other objects kindled by combustibles through all the valley. It is *not* meant, therefore, that every particular sufferer has a peculiar worm, or has particular sins that cause remorse of conscience. That is a truth, but it does not appear that it is intended to be taught here.

49. *Every one shall be salted with fire.*

41. *Whosoever shall give you a cup, &c.* How easy it is to be a Christian! What is easier than to give a cup of cold water to a thirsty disciple of Jesus! But it must be in his name—that is, because he *is* a Christian, and therefore from love to the *Saviour*. This is very different from giving it from a mere motive of common kindness. If done from love to Christ, it *will* be rewarded; and hence we learn that the humblest acts of Christians—the lowest service that is rendered—will be graciously noticed by Jesus and rewarded. None are so humble in his kingdom as not to be able to do good, and none so poor that he may not show attachment to him. The feeblest service will be accepted, and acts of love that may be forgotten by *man*, will be remembered by *him*, and rewarded in heaven.

42-50. See Notes on Mat. xviii. 7-9. *Millstone*. See Mat. xviii. 6.

44-46. *Their worm*. This figure is taken from Is. lxvi. 24. See Notes on that passage. In describing the great prosperity of the kingdom of the Messiah, Isaiah says that the people of God “shall go forth, and look upon the carcases of the men who have transgressed against God.” Their enemies would be overcome. They would be slain. The people of God would triumph. The figure is taken from heaps of the dead slain in battle; and the prophet says that the number would be so great that their worm—the worm feeding on the dead—would not die, would live long—

with fire, and ^mevery sacrifice shall be salted with salt.

50 Salt *is* good; ⁿbut if the salt have lost his saltness, wherewith will ye season it? Have ^osalt in yourselves, and ^phave peace one with another.

CHAPTER X.

AND^a he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him

^m Le.2.13; Eze.43.24. ⁿ Mat.5.13; Lu.14.34.
^o Col.4.6. ^p Ps.34.14; 2 Co.13.11; He.12.14.
^a Mat.19.1,&c.; Jn.10.40.

Perhaps no passage in the New Testament has given more perplexity to commentators than this, and it may be impossible now to fix its precise meaning. The common idea affixed to it has been, that as salt preserves from putrefaction, so fire, applied to the wicked in hell, will have the property of preserving them in existence, or they will be preserved amid the sprinkling of fire, to be continually in their sufferings a sacrifice to the justice of God; but this meaning is not quite satisfactory. Another opinion has been, that as salt was sprinkled on the victim preparatory to its being devoted to God (see Le. ii. 13), so would the apostles, by trials, calamities, &c., represented here by *fire*, be prepared as a sacrifice and offering to God. Probably the passage has not reference at all to future punishment; and the difficulty of interpreting it has arisen from supposing it to be connected with the 48th verse, or given as a *reason* for what is said in that verse, rather than considering it as designed to illustrate the *general design* of the passage. The main scope of the passage was not to discourse of future punishment; that is brought in incidentally. The chief object of the passage was—1st. To teach the apostles that *other men*, not *with them*, might be true Christians, ver. 38, 39. 2d. That they ought to be disposed to look favourably upon the slightest evidence that they *might be true believers*, ver. 41. 3d. That they ought to avoid giving *offence* to such feeble and obscure Christians, ver. 42. 4th. That *everything* calculated to give offence, or to dishonour religion, should be removed, ver. 43. And 5th. That *everything* which would endanger their salvation

again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, ^bMoses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said

^b De.24.1; Mat.5.31.

should be sacrificed; that they should *deny* themselves in every way in order to obtain eternal life. In this way they would be *preserved* to eternal life. The word “fire,” here, therefore denotes self-denials, sacrifices, trials, in keeping ourselves from the gratification of the flesh. As if he had said, “Look at the sacrifice on the altar. It is an offering to God, about to be presented to him. It is sprinkled with salt, emblematic of PURITY, of PRESERVATION, and of *fitting it, therefore, for a sacrifice*. So you are devoted to God. You are sacrifices, victims, offerings to him in his service. To make you *acceptable* offerings, everything must be done to *preserve* you from sin and to *purify* you. Self-denials, subduing the lusts, enduring trials, removing offences, are the proper *preservatives* in the service of God. Doing this, you will be acceptable offerings and be saved; without this, you will be *unfit* for his eternal service and will be lost.”

50. *Lost its saltness*, &c. See Notes on Mat. v. 13. ¶ *Have salt in yourselves*. Have the preserving, purifying principle always; the principles of denying yourselves, of suppressing pride, ambition, contention, &c., and thus you will be an acceptable offering to God. ¶ *Have peace*. Avoid contention and quarrelling, struggling for places, honours, and office, and seek each other's welfare, and religion will be honoured and preserved in the world.

CHAPTER X.

1-12. See this question about divorce explained in the Notes on Mat. xix. 1-12.

12. *And if a woman shall put away her husband*. It would seem, from this, that

unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation God made them male and female.

7 For^a this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever^f shall put away his

^a Ge. 1.27; 5.2; Mal. 2.15.

^d Ge. 2.24.

^e 1 Co. 6.16; Ep. 5.31.

^f Mat. 5.32; 19.9; Lu. 16.18; Ro. 7.3; 1 Co. 7.10, 11.

a woman, among the Jews, had the power of separating herself from her husband, yet this right is not given her by the law of Moses. There is not, however, any positive evidence that females often claimed or exercised this right. Cases had occurred, indeed, in which it had been done. The wife of Herod had rejected her former husband and married Herod. And though instances of this kind *might* have been attempted to be defended by the example of Pagans, yet our Saviour was desirous of showing them that it did not free them from the charge of adultery. The apostles were going forth to teach Pagan nations, and it was proper for Christ to teach them how to act in such cases, and to show them that they were cases of real adultery.

13-16. See Notes on Mat. xix. 13-15.

13. *Should touch them.* That is, should lay his hands on them, and pray for them, and bless them. Comp. Mat. xix. 13. It was common to lay the hands on the head of a person for whom a blessing was asked. See the case of Jacob, Ge. xlviii. 14.

14. *Saw it.* Saw the conduct of his disciples. ¶ *Was much displeased.* Because, first, it was a pleasure to him to receive and bless little children; and, secondly, they were doing what they were not commanded to do—interfering

wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And^g they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14 But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

^g Mat. 19.13; Lu. 18.15.

^h Ep. 4.26.

ⁱ Mat. 18.10; 1 Co. 14.20; 1 Pe. 2.2; Re. 14.5.

in a case where it was evidently improper.

15. *Whosoever shall not receive.* Whosoever shall not manifest the spirit of a little child. ¶ *The kingdom of God.* The gospel. The new dispensation by the Messiah, or the reign of God through a Mediator. See Notes on Mat. iii. 2. ¶ *As a little child.* With the temper and spirit of a child—teachable, mild, humble, and free from prejudice and obstinacy. ¶ *Shall not enter therein.* Shall not be a Christian; shall not be a real member of the family of Christ on earth, though he may be a professor, and shall never enter heaven.

16. *Took them up in his arms.* These were small children. ¶ *Blessed them.* Prayed for them, sought a blessing on them, or gave them the assurance of his favour as the Messiah.

How happy would it be if all parents thus felt it to be their privilege to present their children to Christ! The question with a parent should be, not whether he *ought* to present them by prayer, but whether he *may* do it. And so, too, the question respecting infant baptism is not so much whether a parent *ought* to devote his children to God in this ordinance, as whether he *may* do it. It is an inestimable privilege to do it; it is not a matter of mere stern and iron-handed duty; and a parent with right feelings will come to God with his

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 And^k when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *There is none good but one, that is God.*

^k Mat. 19.16, &c.; Lu. 18.18, &c. ^l Ps. 86.5; 119.68.

children *in every way*, and seek his blessing on them in the beginning of their journey of life. Our children are given to us but for a little time. They are in a world of danger, sin, and woe. They are exposed to temptation on every hand. If God be not their friend, they *have* no friend that can aid them in the day of adversity, or keep them from the snares of the destroyer. If *he* is their friend they have nothing to fear. The proper expression, then, of parental feeling, is to come and offer them early to God. A parent should ask only the *privilege* of doing it. He should seek *God's* favour as the best inheritance of his children; and if a parent *may* devote his offspring to God—if he *may* daily seek his blessing on them by prayer—it is all that he should ask. With proper feelings he will rush to the throne of grace, and daily seek the protection and guidance of God for his children amid the temptations and snares of an ungodly world, and implore *him* to be their guide when the parent shall be laid in the silent grave.

So children who have been devoted to God—who have been the daily objects of a father's prayers and a mother's tears—who have been again and again presented to Jesus in infancy and childhood—are under the most sacred obligations to live to God. They should never forget that a parent sought the favour of God as the chief blessing; and, having been offered to *Jesus* by prayer and baptism in their first days on earth, they should make it their great aim to be prepared to meet *him* when he shall come in the clouds of heaven.

17-31. See this passage illustrated in the Notes on Mat. xix. 16-30.

19 Thou knowest ^mthe commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, ⁿall these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, ^oOne thing thou lackest: go thy way, sell whatsoever thou hast, and give

^m Ex. 20.; Ro. 13.9.

ⁿ 1s. 58.2; Eze. 33.31, 32; Mal. 3.8; Ro. 7.9; Phi. 3.6.

^o Ja. 2.10.

17. *Gone forth.* From the place where he had been teaching. ¶ *Into the way.* Into the road or path on his journey. ¶ *Running.* Thus showing the intensity with which he desired to know the way of life. Zeal to know the way to be saved is proper, nor is it possible that it should be too intense if well directed. Nothing else is so important, and nothing demands, therefore, so much effort and haste.

19. *Defraud not.* Do not take away your neighbour's property by fraud or dishonesty. To *cheat* or *defraud*, supposes a covetous desire of a neighbour's property, and is usually attended with *falsehood* or *false witness* against a neighbour in obtaining it. It is thus a violation of the ninth and tenth commandments; and our Saviour very properly, therefore, *condensed* the two, and expressed their substance in this—not to defraud. It is, besides, expressly forbidden in Le. xix. 13: "Thou shalt not defraud thy neighbour."

21. *Jesus beholding him, loved him.* What occurred afterward showed that the young man did not love the Saviour, or was not a true disciple; so that this expression denotes simply natural affection, or means that Jesus was pleased with his amiableness, his morality, and his *external* regard for the law of God. At the same time, this was entirely consistent with deep sorrow that he would not give his heart to God, and with deep abhorrence of such a love of the world as to blind the mind to the beauty of true religion, and to lead to the rejection of the Messiah and the destruction of the soul. ¶ *One thing thou lackest.* When the young man came to Jesus he asked him, "What lack I yet?" Mat. xix. 20. This question

to the poor, and thou shalt have treasure^p in heaven; and come, take up the cross and follow me.

22 And he was sad at that saying, and went away grieved; for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than

^p Mat. 6.19, 20; Lu. 12.33; 16.9.
^q Job 31.24; Ps. 52.7; 62.10; Hab. 2.9; 1 Ti. 6.17; Re. 3.17.

Mark has omitted, but he has retained the answer. The answer means, there is *one thing* yet wanting. Though all that you have said should be true, yet, to make the system complete, or to show that you *really* are disposed to keep the commands of God, go and sell your property. See whether you love God more than you do your *wealth*. By doing that you will show that your love of God is supreme; that your obedience is not merely *external* and *formal*, but *sincere* and *real*; the thing now lacking will be made up.

24. *Children*. An expression of affection, perhaps also implying a reproof that their slowness of understanding was like that of children. When they should have seen at once the truth of what he said, they were slow to learn it. It became necessary, therefore, to repeat what he had said. ¶ *How hard*. With how much difficulty.

26. *Out of measure*. Very much, or exceedingly. The Greek means no more than this.

30. *An hundred-fold*. A hundred times as much. ¶ *In this time*. In this life. In the time that he forsakes all. ¶ *Houses, &c.* This cannot be taken literally, as promising a hundred times as many mothers, sisters, &c. It means, evidently, that the loss shall be a hundred times compensated or made up; or that, in the possession of religion, we have a hun-

dered times the value of all we forsake. This consists in the pardon of sin, in the favour of God, in peace of conscience, in support in trials and in death, and in raising up friends in the place of those who are left—*spiritual brethren, and sisters, and mothers, &c.* And this corresponds to the experience of all who ever became Christians. At the same time, it is true that godliness is profitable for all things, having the promise of the life that is, as well as of that which is to come. See Notes on 1 Ti. iv. 8. *The favour of God* is the security for every blessing. Obedience to his law secures industry, temperance, chastity, economy, prudence, health, and the confidence of the world—all indispensable to success in life, and all connected, commonly, with success. Though the wicked sometimes prosper, yet the surest way of prosperity is to fear God and keep his commandments. Thus will all needed blessings descend on us here, and eternal blessings hereafter. ¶ *With persecutions*. Persecutions, or the contempt of the world, and bodily sufferings on account of their religion, they must meet. Jesus did not conceal this; but he consoled them. He assured them that amid these, or perhaps it should be rendered “after” these, they should find friends and comfort. It is well to bear trial if God be our Friend. With the promises of the Bible in our hand, we may hail

for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God; for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hun-

^r Ge. 18.14; Job 42.2; Je. 32.17; Lu. 1.37.

dred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last, and the last first.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, "we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on

e Mat. 20.16; Lu. 13.30. *f* Mat. 20.17, &c.; Lu. 18.31, &c.
u Ac. 20.22. *v* Ps. 22.6, 7, 13.

persecutions, and thank God that, amid so many sorrows, he has furnished such abundant consolations.

32-34. See Notes on Mat. xx. 17-19.

32. *Jesus went before him*. In the manner of an intrepid, fearless leader and guide, exposing *himself* to danger and death rather than his followers. *And they were amazed*, &c. They were afraid that evil would befall him in the city; that the scribes and Pharisees, who had so often sought to kill him, would then do it. Their fear and amazement were increased when he told them what would befall him there. They were *amazed* that, when he knew

thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, "Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with *the baptism* that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, "Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, "Ye know that they which *are* accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you; but whosoever will be great among you shall be your minister,

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but *to* minister, and *to* give his life a ransom for many.

46 And they came to Jericho,

w Ja. 4.3.

y Mat. 10.25; Jn. 17.14.

a Mat. 25.34; He. 11.16.

1 or, *think good*.

d Jn. 13.14; Phi. 2.7.

e Is. 53.11, 12; Da. 9.26; 2 Co. 5.21; Ga. 3.13; 1 Ti. 2.6; Tit. 2.14.

f Mat. 20.29, &c.; Lu. 18.35, &c.

x Lu. 12.50.

z ch. 14.36.

b Lu. 22.25.

c Mat. 20.26, 28; ch. 9.35; Lu. 9.48.

1 or, *think good*.

d Jn. 13.14; Phi. 2.7.

e Is. 53.11, 12; Da. 9.26; 2 Co. 5.21; Ga. 3.13; 1 Ti. 2.6; Tit. 2.14.

f Mat. 20.29, &c.; Lu. 18.35, &c.

so well what would happen, he should still persevere in going up to the city.

35-45. See Notes on Mat. xx. 20-28.

35. *And James and John came unto him*. They did this through the instrumentality of their mother. They did not come in *person*, but they got their mother to make the request for them. Comp. Notes on Mat. xx. 20.

46-52. See this passage explained in the Notes on Mat. xx. 29-34.

46. *Blind Bartimeus*. Matthew says

and as he went out of Jericho, with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, *Jesus, thou son of David, have mercy on me.*

48 And many charged him that he should hold his peace; but he cried^a the more a great deal, *Thou son of David, have mercy on me.*

49 And Jesus stood still and commanded him to be called. And they called the blind man, saying unto him, *Be of good comfort, rise; he^b calleth thee.*

50 And he, ^ccasting away his garment, rose and came to Jesus.

51 And Jesus answered and said unto him, *What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.*

52 And Jesus said unto him, *Go thy way: thy faith hath made thee whole.* And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

AND^a when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of

^g Je. 29. 13. ^h Ps. 62. 12. ⁱ Jn. 11. 28.
^k Phi. 3. 7-9. ^l Mat. 9. 22; ch. 5. 34. ² Or, *saved thee.*
^a Mat. 21. 1, &c.; Lu. 19. 29, &c.; Jn. 12. 14, &c.

Olives, he sendeth forth two of his disciples,

2 And saith unto them, *Go your way into the village over against you; and as soon as ye be entered into it ye shall find a colt tied, whereon never man sat; loose him and bring him.*

3 And if any man say unto you, *Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.*

4 And they went their way, and found the colt tied by the door without, in a place where two ways met, and they loose him.

5 And certain of them that stood there said unto them, *What do ye loosing the colt?*

6 And they said unto them even as Jesus had commanded; and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, *Hosanna, Blessed is he that cometh in the name of the Lord:*

10 Blessed be the kingdom of

^b Ac. 17. 25. ^c Zec. 9. 9.
^d Ps. 118. 26. ^e Is. 9. 7; Je. 33. 15.

righteousness—he should rise speedily—should run with joy—should have full faith in the power of Jesus, and cast himself entirely upon his mercy.

CHAPTER XI.

1-11. See this passage illustrated in the Notes on Mat. xxi. 1-16.

4. *Two ways met.* Cross-roads. A public place, probably near the centre of the village.

5. *What do ye, loosing the colt?* Or, why do ye do this? What authority have you for doing it?

11-26. See this passage explained in the Notes on Mat. xxi. 18-22.

11. *Into the temple.* Not into the

there were two. Mark mentions but one, though he does not deny that there was another. He mentions this man because he was well known—Bartimeus, *THE blind man.*

50. *Casting away his garment.* That is, his outer garment—the one that was thrown loosely over him. See Notes on Mat. v. 40. He threw it off, full of joy at the prospect of being healed, and that he might run without impediment to Jesus. This may be used to illustrate—though it had no such original reference—the manner in which a sinner should come to Jesus. He should throw away the garments of his own

our father David, that cometh in the name of the Lord: Hosanna in' the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when^o he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And^a on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find anything thereon: and when he came to it^e he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 And^a they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers,¹ and the seats of them that sold doves;

^f Ps. 148. 1. ^g Zep. 1. 12; Eze. 8. 9. ^h Mat. 21. 18, &c. ⁱ Is. 5. 7. ^k Mat. 21. 12, &c.; Lu. 19. 45, &c.; Jn. 2. 14, &c. ^l De. 14. 25, 26.

edifice properly called the temple, but into the courts which surrounded the principal edifice. Our Saviour, not being of the tribe of Levi, was not permitted to enter into the holy or most holy place; and when, therefore, it is said that he went into the temple, it is always to be understood of the courts surrounding the temple. See Notes on Mat. xxi. 12. ¶ And when he had looked round about upon all things. Having seen or examined everything. He saw the abominations and abuses which he afterward corrected. It may be a matter of wonder that he did not at once correct them, instead of waiting to another day; but it may be observed that God is slow to anger; that he does not at once smite the guilty, but waits patiently before he rebukes and chastises. ¶ The eventide. The evening; the time after three o'clock P.M. It is very probable that this was before sunset. The religious services of the temple closed

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, "My house shall be called¹ of all nations the house of prayer? but ye have made it a "den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was "astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

22 And Jesus, answering, saith unto them, "Have faith in God.

23 For verily I say unto you, That "whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but

^m Is. 56. 7. ¹ or, an house of prayer for all nations. ⁿ Je. 7. 11. ^o Mat. 7. 28; ch. 1. 23; Lu. 4. 32. ² or, Have the faith of God. ^p Mat. 17. 20; Lu. 17. 6.

at the offering of the evening sacrifice, at three o'clock, and Jesus probably soon left the city.

13, 14. Afar off. See Notes on Mat. xxi. 19.

15-24. See Notes on Mat. xxi. 12-22.

16. Any vessel. Any vessel used in cooking, or connected with the sale of their articles of merchandise.

18. All the people were astonished. He became popular among them. The Pharisees saw that their authority was lessened or destroyed. They were therefore envious of him, and sought his life. ¶ His doctrine. His teaching. He taught with power and authority so great that the multitudes were awed, and were constrained to obey.

21. Thou cursedst. To curse means to devote to destruction. This is its meaning here. It does not in this place imply blame, but simply that it should be destroyed.

22. Have faith in God. Literally,

shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24 Therefore I say unto you, What⁷ things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive,⁷ if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26 But ^{if} ye do not forgive, neither will your father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, "By what authority doest thou these things? and who gave thee this authority to do these things?"

29 And Jesus answered and said unto them, I will also ask of you one ³question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say,

^g Mat. 7:7; Lu. 11:9; 18:1; Jn. 14:13; 15:7; 16:24; Jn. 15:6 ^r Mat. 6:14; Col. 3:13. ^s Mat. 18:35. ^t Mat. 21:23, &c.; Lu. 20:1, &c. ^u Nu. 16:3. ³ or, *this* *g*.

"Have the faith of God." This may mean, have strong faith, or have confidence in God; a strong belief that he is able to accomplish things that appear most difficult with infinite ease, as the fig-tree was made to wither away by a word.

25. *And when ye stand praying.* When ye pray. It seems that the posture in prayer was sometimes standing and sometimes kneeling. God looks upon *the heart* rather than upon our position in worship; and if the heart be right, any posture may be proper. It cannot be doubted, however, that in private, in the family, and wherever it can be conveniently done, the kneeling posture is more proper, as expressing more

From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people; ^vfor all men counted John that he was a prophet indeed.

33 And they answered and said unto Jesus, ^wWe cannot tell. And Jesus answering, saith unto them, Neither do ^zI tell you by what authority I do these things.

CHAPTER XII.

AND he began to speak unto them by parables. A^a certain man planted a vineyard, and set an hedge about *it*, and digged *a place* for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the ^vfruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they ^ccast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another,

^v Mat. 3:5, 6; 14:5; ch. 6:20. ^w Is. 1:3; 29:14; Je. 8:7; Ho. 4:6. ^z Lu. 10:21, 22. ^a Mat. 21:33; Lu. 20:9, &c. ^b Ca. 8:11; Mi. 7:1; Lu. 12:48; Jn. 15:1-8. ^c He. 11:37.

humility and reverence, and more in accordance with Scripture examples. Comp. Ps. xc. 6; 2 Ch. vi. 13; Da. vi. 10; Lu. xxii. 41; Ac. vii. 60; ix. 40. Yet a subject like this may be made of too much consequence, and we should be careful that anxiety about a mere *form* should not exclude anxiety about a far more important matter—the state of the soul. ¶ *Forgive*, &c. See Notes on Mat. vi. 12, 15.

27-33. See Notes on Mat. xx. 23-27.

CHAPTER XII.

1-12. See this parable explained in the Notes on Mat. xxi. 33-46.

13-17. See Notes on Mat. xxii. 15-22.

18-27. See this passage fully ex-

and him they killed; and many others, beating some and killing some.

6 Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him and went their way.

13 And they sent unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their

hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus, answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died, neither left he any seed; and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus, answering, said unto them, Do ye not therefore err because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven.

d Ne.9.30; Je.7.25, &c. e Mat.23.37.
f He.1.1,2. g He.13.12.
h Pr.1.24-31; Is.5.5-7; Da.9.26. i Je.17.3.
k Ps.118.22. l ch.11.18; Jn.7.30.
m Mat.22.15; Lu.20.20, &c.

1 Valuing of our money seven pence halfpenny, as Mat.22.19. n Mat.17.25-27; Ro.13.7; 1 Pe.2.17.
o Ec.5.4,5; Mal.1.6. p Mat.22.23; Lu.20.27, &c.
q Ac.23.8. r De.25.5.
s Ru.1.11,13. t 1 Co.15.42-53.

plained in the Notes on Mat. xxii. 23-33.

25. *Are as the angels.* That is, as the angels in respect to connections and relations. What those connections and

relations may be we know not, but this passage teaches that the peculiar relation of marriage will not exist. It does not affirm, however, that there will be no recollection of former marriages, or

26 And as touching the dead, that they rise; have ye not read in the book of Moses how in the bush God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?*

27 He is not the God of the dead, but the God of the living: ye^a therefore do greatly err.

28 And^w one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear,^z O Israel; the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

^a Ex.3.6. ^v ver.24. ^w Mat.22.35.
^z De.6.4,5; Lu.10.27.

no recognition of each other as having existed in this tender relation.

26. *How in the bush.* At the burning bush. See Ex. iii. 16. The meaning is, "in that part of the book of Exodus which contains the account of the burning bush." When there were no chapters and verses, it was the easiest way of quoting a book of the Old Testament by the subject, and in this way it was often done by the Jews.

28-34. See Notes on Mat. xxii. 34-40.

28. *Perceiving that he answered them well.* That is, with wisdom, and with a proper understanding of the law. In this case the opinion of the Saviour corresponded with that of the Pharisees; and the question which this scribe put to him now seems to have been one of the very few candid inquiries of him by the Jews for the purpose of obtaining information. Jesus answered it in the spirit of kindness, and commended the conduct of the man.

29. *Hear, O Israel!* This was said to call the attention of the Jews to the great importance of the truth about to be proclaimed. See De. vi. 4, 5. ¶ *The Lord our God, &c.* Literally, "Jehovah, our God, is one Jehovah." The other nations worshipped many gods,

mind, and with all thy strength. This *is* the first commandment.

31 And the second is like, *namely* this, ¶ Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is *"more than* all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*

^y Le.19.18; Mat.22.39; Ro.13.9.

^z De.4.39; Is.45.5,6,14; 46.9.

^a 1 Sa.15.22; Ho.6.6; Mi.6.6-8. ^b Mat.22.46.

but the God of the Jews was one, and one only. Jehovah was undivided; and this great truth it was the design of the separation of the Jewish people from other nations to keep in mind. This was the *peculiar* truth which was communicated to the Jews, and this they were required to keep and remember for ever.

30. *And thou shalt love, &c.* If Jehovah was the *only* God, then they ought not to love any other being supremely—then they might not bow down before any idol. They were required to love God above all other beings or things, and with all the faculties of their minds. See Notes on Mat. xxii. 37.

32-34. This answer of the scribe is not found in Matthew. ¶ *Is more than all.* Is of more importance and value. ¶ *Discreetly.* Wisely, according to truth. ¶ *Not far from the kingdom of God.* Thou who dost prefer the *internal* to the *external* worship of God—who hast so just a view of the requirements of the law—canst easily become a follower of me, and art almost fit to be numbered among my disciples. This shows that a proper understanding of the Old Testament, of its laws and requirements, would prepare the mind for

35 And^c Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said^a by the Holy Ghost, 'The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

38 And he^d said unto them in his doctrine, 'Beware of the scribes,

^c Mat. 22.41; Lu. 20.41, &c. ^d 9 Sa. 23.2; 2 Ti. 3.16.
^e Ps. 110.1. ^f ch. 4.2. ^g Mat. 23.1; Lu. 20.46, &c.

Christianity, and fit a man at once to embrace it when presented. One system is grafted on the other, agreeably to Ga. iii. 24. ¶ *And no man after that durst ask him any question.* That is, no one of the scribes, the Pharisees, or the Sadducees durst ask him a question for the purpose of *tempting* him or entangling him. He had completely silenced them. It does not appear, however, but that his *disciples* dared to ask him questions for the purpose of information.

35-37. See Notes on Mat. xxii. 41-46.

37. *The common people heard him gladly.* The success of the Saviour in his preaching was chiefly among the common or the poorer class of people. The rich and the mighty were too proud to listen to his instructions. So it is still. The main success of the gospel is there, and there it pours down its chief blessings. This is not the fault of *the gospel*. It would bless the rich and the mighty as well as the poor, if they came with like humble hearts. God knows no distinctions of men in conferring his favours; and wherever there is a poor, contrite, and humble spirit—be it clothed in rags or in purple—be it on a throne or on a dunghill—there he confers the blessings of salvation.

38. *In his doctrine.* In his teaching, for so it should be rendered. ¶ *Beware of the scribes.* Be on your guard. Be cautious about hearing them or following them. ¶ *Scribes.* The learned men of the Jewish nation. ¶ *Which love to go in long clothing.* In long, flowing robes, as significant of their consequence, leisure, and learning. ¶ *Salu-*

which love to go in long clothing, and love salutations in the market-places,

39 And^a the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which^b 'devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And^c Jesus sat over against the treasury, and beheld how the people cast^d money into the treasury; and many that were rich cast in much.

^a Lu. 11.43. ^b 2 Ti. 3.6. ^c Lu. 21.1, &c.
^d a piece of brass money; see Mat. 10.9.

tations, &c. See Notes on Mat. xxiii. 6, 7.

40. *Which devour widows' houses.* Which devour the families of widows, or the means of supporting their families. This they did under pretence of counselling them in the knowledge of the law and in the management of their estates. They took advantage of their ignorance and their unprotected state, and either extorted large sums for their counsel, or perverted the property to their own use.

No wonder that our Saviour denounced them! If there is any sin of peculiar enormity, it is that of taking advantage of the circumstances of the poor, the needy, and the helpless, to wrong them out of the pittance on which they depend for the support of their families; and as God is the friend of the widow and the fatherless, it may be expected that such will be visited with heavy condemnation. ¶ *For a pretence.* For show, or *pretending* great devotion.

41. *Sat over against.* Opposite to, in full sight of. ¶ *The treasury.* This was in the court of the women. See Notes on Mat. xxi. 12. In that court there were fixed a number of places or coffers, made with a large open mouth in the shape of a trumpet, for the purpose of receiving the offerings of the people; and the money thus contributed was devoted to the service of the temple—to incense, sacrifices, &c.

42. *Two mites.* The word translated *mite* denotes a small coin made of brass—the smallest in use among the Jews. The precise value cannot now be easily estimated. It was much less than any

42 And there came a certain poor widow, and she threw in two mites,³ which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, 'That this poor widow hath cast more in than all they which have cast into the treasury:

44 For all *they* did cast in "of their abundance; but she of her want did cast in all that she had, *even* "all her living.

³ 7th part of that piece of brass money.
l 2 Co. 8.2,12. m 1 Ch. 29.3,17; 2 Ch. 24.10. n De. 24.6.

coin we have, as the *farthing* was less than an English farthing. It was in value about three mills and a half, or one-third of a cent.

43. *This poor widow hath cast more in, &c.* That is, more in proportion to her means, and therefore more that was acceptable to God. He does not mean that this was more in value than all which the others had put in, but it showed more love to the sacred cause, more self-denial, and, of course, more sincerity in what she did. This is the rule by which God will reward us. Comp. 2 Co. viii. 12.

44. *Of their abundance.* Of their superfluous store. They have given what they did not *need*. They could afford it as well as not, and in doing it they have shown no self-denial. ¶ *She of her want.* Of her poverty. ¶ *All her living.* All that she had to live on. She trusted in God to supply her wants, and devoted her little property entirely to him.

From this passage we may learn—1st. That God is pleased with offerings made to him and his cause. 2d. That it is our duty to devote our property to God. We received it from him, and we shall not employ it in a proper manner unless we feel that we are stewards, and ask of him what we shall do with it. Jesus approved the conduct of all who had given money to the treasury. 3d. That the highest evidence of love to the cause of religion is not the *amount* given, but the *amount* compared with our means. 4th. That it *may* be proper to give *all* our property to God, and to depend on his providence for the supply of our wants. 5th. That God does not despise the hum-

CHAPTER XIII.

AND^a as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus, answering, said unto him, Seest thou these great buildings? ^bthere shall not be left one stone upon another that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple,

a Mat. 24.1, &c.; Lu. 21.5, &c. b Lu. 19.44.

blest offering, if made in sincerity. He loves a cheerful giver. 6th. That there are none who may not in this way show their love to the cause of religion. There are few, very few scholars in Sabbath-schools who may not give as much to the cause of religion as this poor widow; and Jesus would be as ready to approve their offerings as he was hers; and the time to *begin* to be benevolent and to do good is in early life, in childhood. 7th. That it is every man's duty to inquire, not how *much* he gives, but how much compared with what he *has*; how much self-denial he practises, and what is the *motive* with which it is done. 8th. We may remark that few practise self-denial for the purpose of charity. Most give of their abundance—that is, what they can spare without feeling it, and many feel that this is the same as throwing it away. Among all the thousands who give to these objects, how few deny themselves of *one* comfort, even the least, that they may advance the kingdom of Christ!

CHAPTER XIII.

The principal things in this chapter are fully explained in Mat. xxiv.

1. *What manner of stones.* The stones here referred to were those used in the building of the temple, and the walls on the sides of Mount Moriah, on which the temple stood. The temple was constructed of white marble, and the blocks were of a prodigious size. Josephus says that these stones were, some of them, 50 feet long, 24 broad, and 16 in thickness.

3. *On the mount of Olives, over against the temple.* The Mount of Olives was

Peter, and James, and John, and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus, answering them, began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ, and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled; for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves;

c Je. 29.8; Ep. 5.6; 2 Th. 2.3; Re. 20.7,8.

d Ac. 5.36-39; 1 Jn. 4.1.

e Pa. 27.3; 46.1,2; Pr. 3.25; Jn. 14.1,27.

1 The word in the original importeth the pains of a woman in travail.

directly east of Jerusalem, and from it there was a fine view of the temple.

9. *Take heed to yourselves.* Be cautious that no man deceive you; or, take care of your lives, not to run into unnecessary danger. ¶ *To councils.* The higher ecclesiastical courts of the Jews, including the Sanhedrim, or great council of the nation. ¶ *Rulers and kings.* Referring to Roman officers. ¶ *For a testimony against them.* Rather to bear testimony to them, or to be witnesses before them of the truth. This was for the sake of Jesus, or because they were attached to him; and God would overrule it so that at the same time they should bear witness to the rulers of the truth, as was the case with Peter and John, Ac. iv.; with Stephen, Ac. vi. vii.; and with Paul, Ac. xxiii.; xxiv. 24, 25.

11. *Neither do ye premeditate.* Do not think beforehand, or prepare an answer. You know not what the accusations will be, and God will furnish you with a reply that shall be adapted to the occasion. ¶ *Not ye that speak, but the Holy Ghost.* This is a full promise that they

for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved.

f Mat. 10.17, &c.; Re. 2.10.

g Mat. 28.19; Re. 14.6.

h Ac. 2.4; 4.8,31; 6.10.

i Mt. 17.6.

k Lu. 6.22; Jn. 17.14.

l Da. 12.12; Re. 2.10.

should be inspired, and consequently their defences recorded in the Acts of the Apostles are the words of the Holy Ghost. There could be no more explicit promise that they should be under an infallible guidance, and we are not left to doubt that they were taught of God. At the same time, this was a most desirable and gracious aid. They were illiterate, unknown, without power. They were unfit of themselves to make the important statements of religion which were requisite, but God gave them power, and they spake with a wisdom, fearlessness, pungency, and ability which no other men have ever manifested—full proof that these illiterate fishermen were under the influence of the Holy Ghost.

12. *The brother shall betray, &c.* The brother shall give up in a treacherous manner his brother to be put to death, on account of his attachment to Jesus. Through fear, or from the hope of reward and from the hatred of the gospel, he will overcome all the natural ties of brotherhood, and give up his own kindred to be burnt or crucified.

14 But when ye shall see the abomination of desolation, spoken of by ^mDaniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains;

15 And let him that is on the house-top not go down into the house, neither enter *therein* to take any thing out of his house.

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For ⁿin those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, ^oLo, here is Christ, or, Lo, *he is there*, believe *him* not;

22 For false Christs and false prophets shall rise, and shall show

^m Da.9.27. ⁿ Da.12.1; Joel 2.2. ^o Lu.17.23.

Perhaps nothing could more clearly show the dreadful evil of those times, as well as the natural opposition of the heart to the religion of Christ.

15. *On the house-top.* See Notes on Mat. ix. 1-8.

32. *Neither the Son.* This text has always presented serious difficulties. It has been asked, If Jesus had a divine nature, how could he say that he knew not the day and hour of a future event? In reply, it has been said that the passage was wanting, according to Ambrose, in some Greek manuscripts; but it is now found in all, and there can be little doubt that the passage is genuine. Others have said that the verb rendered "knoweth" means sometimes to *make known* or to *reveal*, and

signs and wonders, to seduce, if *it were possible*, even the elect.

23 But ^ptake ye heed: behold, I have foretold you all things.

24 But in those days, after ^qthat tribulation, the sun shall be darkened, and the moon shall not give her light;

25 And ^rthe stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And ^sthen shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even at the doors.*

30 Verily I say unto you, that this generation shall not pass till all these things be done.

31 Heaven and earth shall pass away, but ^tmy words shall not pass away.

32 But of that day and *that* hour

^p 2 Pe.3.17. ^q Da.12.1; Zep.1.15-17.
^r Is.13.10; 24.20,23; Je.4.28; 2 Pe.3.10,12; Re.6.12-14; 20.11.
^s Da.7.9-14; Mat.16.27; 24.30; ch.14.62; Ac.1.11; 1 Th.4.16; 2 Th.1.7,10; Re.1.7. ^t Is.40.8.

that the passage means, "that day and hour none makes known, neither the angels, nor the Son, but the Father." It is true that the word has sometimes that meaning, as in 1 Cor. ii. 2, but then it is natural to ask where has *the Father* made it known? In what place did he reveal it? After all, the passage has no more difficulty than that in Lu. ii. 52, where it is said that Jesus increased in wisdom and stature. He had a human nature. He grew as a man in knowledge. As a man his knowledge must be finite, for the faculties of the human soul are not infinite. As a man he often spoke, reasoned,

knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take^a ye heed, watch and pray; for ye know not when the time is.

34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

35 Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

^a Mat. 24.42; 25.13; Lu. 12.40; 21.34; Ro. 13.11,12; 1 Th. 5.6; Re. 16.15.

inquired, felt, feared, read, learned, ate, drank, and walked. Why are not all these, which imply that he was a man—that, *as a man*, he was not infinite—why are not these as difficult as the want of knowledge respecting the particular time of a future event, especially when that time must be made known by God, and when he chose that the man Christ Jesus should grow, and think, and speak *as a man*?

34. *Who left his house.* The word *house* often means family. Our Saviour here represents himself as going away, leaving his household the church, assigning to the apostles and all his servants their duty, and leaving it uncertain when he would return. As his return was a matter of vast consequence, and as the affairs of his kingdom were intrusted to them, just as the affairs of a house are to servants when the master is absent, so it was of vast importance that they should be faithful at their post, that they should defend the house from danger, and be ready for his return. ¶ *The porter.* The doorkeeper. To the janitor or doorkeeper was intrusted particularly the care of the house, whose duty it was to attend faithfully on those who came and those who left the house.

35. *Watch ye.* Be diligent, faithful, and waiting for the return of your Lord, who will come at an unexpected hour. ¶ *Master of the house.* Denoting here the Lord Jesus. ¶ *At even, or at midnight, or, &c.* This refers to the

36 Lest, coming suddenly, ^ahe find you sleeping.

37 And what I say unto you, I say unto all, ^aWatch.

CHAPTER XIV.

AFTER two days was the feast of the passover, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft and put him to death.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 And^a being in Bethany, in the house of Simon the leper, as he sat

^v Mat. 23.5. ^w ver. 33,35.
^a Mat. 26.6,&c.; Lu. 7.37; Jn. 12.1,&c.

four divisions into which the Jews divided the night.

36. *Find you sleeping.* Inattentive to your post, neglecting your duty, and unprepared for his coming.

37. *I say unto all, Watch.* This command was proper, not only for those who were expecting the calamities that were soon to come upon the Jews, but for all who are soon to die and to go to the judgment. We know not the time of our death. We know not how soon we shall be called to the judgment. The Son of man may come at any moment, and we should therefore be ready. If we are his friends; if we have been renewed and pardoned; if we have repented of our sins, and have believed on him, and are leading a holy life, *we are ready.* If not, we are unprepared, and soon—probably while we are not expecting it—the cold hand of death will be laid on us, and we shall be hurried to the place where is weeping, and wailing, and gnashing of teeth. Oh how important it is to be ready, and to escape the awful sufferings of an ETERNAL HELL!

CHAPTER XIV.

1-11. See this passage explained in the Notes on Mat. xxvi. 1-16.

1. *And of unleavened bread.* So called because at that feast no other bread was used but that which had been made without leaven or yeast. ¶ *By craft.* By subtlety (Matthew); that is, by some secret plan that would secure possession

at meat, there came a woman having an alabaster-box of ointment of ¹spikenard, very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence,² and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me.

7 For³ ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

¹ or, pure nard; or, liquid nard.
² See Mat. 18.28. ³ De. 15.11.

of him without exciting the opposition of the people.

3. *Ointment.* This word does not convey quite the proper meaning. This was a perfume. It was used only to give a pleasant odour, and was liquid.

¶ *Of spikenard.* The *nard*, from which this perfume was made, is a plant of the East Indies, with a small, slender stalk, and a heavy, thick root. The best perfume is obtained from the root, though the stalk and fruit are used for that purpose. ¶ *And she brake the box.* This may mean no more than that she broke the seal of the box, so that it could be poured out. Boxes of perfumes are often sealed or made fast with wax, to prevent the perfume from escaping. It was not likely that she would break the box itself when it was unnecessary, and when the unguent, being liquid, would have been wasted; nor from a broken box or vial could she easily have poured *it* on his head.

5. *Three hundred pence.* About forty dollars (or £9). See Notes on Mat. xxvi. 7.

8. *She hath done what she could.* She has showed the highest attachment in her power; and it was, as it is now, a

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 And^c Judas Iscariot, one of the twelve, went unto the chief priests, to ^dbetray him unto them.

11 And when they heard *it* they were glad, and promised to ^egive him money. And he sought how he might conveniently betray him.

12 And the first day of ^funleavened bread, when they ^gkilled the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, ^hGo ye into the city, and there shall meet you a man bearing a pitcher of water: follow him,

14 And wheresoever he shall go

^c Mat. 26.14, &c.; Lu. 22.3, &c. ^d Jn. 13.2.
^e 1 Ki. 21.20; Pr. 1.10-16. ^f Ex. 12.8, &c.
^g or, sacrificed. ^h ch. 11.2,3; He. 4.13.

sufficient argument against there being any *real* waste, that it was done for the honour of Christ.

12-16. See Notes on Mat. xxvi. 17-19.

12. *They killed the passover.* The *paschal lamb*, which was slain in keeping the Passover. ¶ *Go and prepare.* Go and provide a lamb, have it roasted, and properly prepared with the usual things to eat with it.

13. *The city.* The city of Jerusalem. They were now in Bethany, about 2 miles from the city. ¶ *A man bearing a pitcher of water.* This could have been known only by the infinite knowledge of Christ. Such a thing could not have been conjectured, nor was there any concert between him and the man that *at that time* he should be in a particular place to meet them, for the disciples themselves proposed the inquiry. If Jesus knew a circumstance like that, then he in the same way must have known all things; then he sees *all* the actions of men—hears every word, and marks every thought; then the righteous are under his care, and the wicked, much as they may wish to be unseen, cannot escape the notice of his eye.

in, say ye to the goodman of the house, The ^aMaster saith, Where is the guest-chamber, where I shall eat^t the passover with my disciples?

15 And he will show you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and ^afound as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One^t of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! ^mgood were it for that man if he had never been born.

22 And^a as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take,^o eat; this is my body.

23 And he took the cup; and when he had given thanks he gave *it* to them: and they all drank of it.

24 And he said unto them, ^rThis

^h Jn. 11. 28; 13. 13. ⁱ Re. 3. 20.
^k Jn. 16. 4. ^l Ps. 41. 9; 55. 13. 14. ^m Mat. 18. 6, 7.
ⁿ Mat. 26. 26, &c.; Lu. 22. 19; 1 Co. 11. 23, &c.
^o Jn. 6. 48-58. ^p 1 Co. 10. 16; Jn. 6. 53.

14. *The goodman of the house.* This signifies simply the *master* of the house. The original word expresses nothing respecting his character, whether it was good or bad. ¶ *The guest-chamber.* A chamber for guests or friends—an unoccupied room.

15. *A large upper room.* The word used here denotes the upper room devoted to purposes of prayer, repose,

is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I ^adrink it new in the kingdom of God.

26 And when they had sung an ^ahymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended^t because of me this night; for it is written, ^rI will smite the shepherd, and the sheep shall be scattered.

28 But^a after that I am risen, I will go before you into Galilee.

29 But^t Peter said unto him, Although all shall be offended, yet *will not I.*

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And^a they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, ^rMy soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little,

^q Joel 3. 18; Am. 9. 13, 14. ^r or, *psalm*. ^s Zec. 13. 7.
^t ch. 16. 7. ^u Mat. 26. 33, 34; Lu. 22. 33, 34; Jn. 13. 37, 38.
^v Mat. 26. 36, &c.; Lu. 22. 39, &c.; Jn. 18. 1, &c.
^w Jn. 12. 27.

and often of eating. See Notes on Mat. ix. 1-8. ¶ *Furnished and prepared.* Literally *spread* and *ready*. Spread with a carpet, or with *couches* such as were used in eating. See Notes on Mat. xxiii. 6.

17-31. See this passage explained in the Notes on Mat. xxvi. 20-35.

31. *More vehemently.* More earnestly, more confidently.

and fell on the ground, and ^wprayed that, if it were possible, the hour might pass from him.

36 And he said, ^zAbba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, ^ynot what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye, and pray, lest ye enter into temptation. The ^zspirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the ^zhour is come: behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And ^b immediately, while he yet spake, cometh Judas, one of

the twelve, and with him a ^cgreat multitude with swords and staves, from the ^dchief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall ^ekiss, that same is he: take him and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, ^fMaster, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the ^gscriptures must be fulfilled.

50 And ^h they all forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*,

^w He. 5.7. ^z Ro. 8.15; Ga. 4.6.
^y Ps. 40.8; Jn. 4.34; 5.30; 6.38, 39; 18.11; Phil. 2.8.
^z Ro. 7.18-25; Ga. 5.17. ^a Jn. 7.30; 8.20; 18.1.
^b Mat. 26.47; Lu. 22.47, &c.; Jn. 18.3, &c.

^c Ps. 3.1, 2. ^d Ps. 2.2. ^e 2 Sa. 20.9; Ps. 55.21; Pr. 27.6.
^f Lu. 6.46. ^g Ps. 22; Is. 53; Lu. 24.44.
^h Ps. 88.8; Is. 63.3; ver. 27.

32-42. See Notes on Mat. xxvi. 36-46.

36. *Abba*. This word denotes *father*. It is a Syriac word, and is used by the Saviour as a word denoting filial affection and tenderness. Comp. Ro. viii. 15.

40. *Neither wist they, &c.* Neither *knew* they. They were so conscious of the impropriety of sleeping at that time, that they could not find any answer to give to the inquiry why they had done it.

41. *It is enough*. There has been much difficulty in determining the meaning of this phrase. Campbell translates it, "all is over"—that is, the time when you could have been of service to me is gone by. They *might* have aided him by watching for him when they were sleeping, but now the

time was past, and he was already, as it were, in the hands of his enemies. It is not improbable, however, that *after* his agony some time elapsed before Judas came. He had required them to watch—that is, to keep awake during that season of agony. After that they might have been suffered to sleep, while Jesus watched alone. As he saw Judas approach he probably roused them, saying, It is sufficient—as much repose has been taken as is allowable—the enemy is near, and the Son of man is about to be betrayed.

43-52. See Notes on Mat. xxvi. 47-57.

45. *Master, master*. As if expressing great joy that he had found him again.

51. *A certain young man*. Who this was we have no means of determining,

and the young men laid hold on him;

52 And he left the linen cloth, and fled from them naked.

53 And^k they led Jesus away to the high-priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death, and found none.

56 For^r many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy^m this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 Andⁿ the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What *is it which* these witness against thee?

61 But he held his peace and

ⁱ ch. 13. 16.

^k Mat. 26. 57, &c.; Lu. 22. 54, &c.; Jn. 18. 13, &c.

^l Ps. 35. 11. ^m ch. 15. 29; Jn. 2. 19.

ⁿ Mat. 26. 62, &c. ^o Ps. 39. 9; Is. 53. 7; 1 Pe. 2. 23.

answered nothing. Again the high-priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high-priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 And^p as Peter was beneath in the palace, there cometh one of the maids of the high-priest.

67 And when she saw Peter warming himself, she looked upon him and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

^p Da. 7. 13; Mat. 24. 30; 26. 64; Lu. 22. 69; Re. 1. 7.

^q Is. 37. 1.

^r Is. 50. 6; ch. 15. 19.

^s Mat. 26. 69, &c.; Lu. 22. 55, &c.; Jn. 18. 16, &c.

^t 2 Ti. 2. 12, 13.

but it seems not improbable that he may have been the owner of the garden, and that he may have had an understanding with Jesus that he should visit it for retirement when he withdrew from the city. That he was not one of the apostles is clear. It is probable that he was roused from sleep by the noise made by the rabble, and came to render any aid in his power in quelling the disturbance. It is not known why this circumstance is recorded by Mark. It is omitted by all the other evangelists. It may have been recorded to

show that the conspirators had instructions to take the *apostles* as well as Jesus, and supposing *him* to be one of them, they laid hold of him to take him before the high-priest; or it *may* have been recorded in order to place his conduct in strong and honourable contrast with the timidity and fear of the disciples, who had all fled. Comp. Notes on Mat. xxvi. 56. ¶ *A linen cloth cast about his naked body.* He was roused from sleep, and probably threw around him, in his haste, what was most convenient. It was common to sleep in linen bed-

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art a Galilean,^a and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And ⁵when he thought thereon, he ⁷wept.

CHAPTER XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he, answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things, but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But^b Jesus yet answered nothing; so that Pilate marvelled.

6 Now^c at *that* feast he released unto them one prisoner, whomsoever they desired.

^a Ac. 2.7.

^b or, he wept abundantly; or, he began to weep.

^c 2 Co. 7.10.

^d Ps. 2.2; Mat. 27.1, &c.; Lu. 23.1, &c.; Jn. 18.28, &c.; Ac. 3.13; 4.26.

^e Is. 53.7; Jn. 19.9. ^f Mat. 27.15; Lu. 23.17; Jn. 18.39.

clothes, and he seized a part of the clothes and hastily threw it round him.

¶ *The young men.* The Roman soldiers. They were called *young men* because they were made up chiefly of youth. This was a Jewish mode of speaking. See Ge. xiv. 24; 2 Sa. ii. 14; Is. xiii. 18. ¶ *Laid hold on him.* Supposing him to be one of the apostles.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him* to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him ^afor envy.)

11 But the chief priests moved the people that he should rather release ^bBarabbas unto them.

12 And Pilate answered, and said again unto them, What will ye, then, that I shall do *unto him* whom ye call the ^cKing of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, ^dwhat evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And^e the soldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*;

^d Pr. 27.4; Ec. 4.4; Ac. 13.45; Tit. 3.3.

^e Ac. 3.14.

^f Ps. 2.6; Je. 23.5; Ac. 5.31.

^g Is. 53.9.

^h Mat. 27.27; Jn. 18.28, 33; 19.9.

53-72. See this fully explained in the Notes on Mat. xxvi. 57-75.

CHAPTER XV.

See the principal events in this chapter explained in the Notes on Mat. xxvii.

16. *Called Pretorium.* The hall of the *prætor*, or Roman governor, where he sat to administer justice. ¶ *Whole band.* See Notes on Mat. xxvii. 27.

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did 'spit upon him, and, bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of

i ch.14.65. k Job 13.9; Ps.35.16; Mat.20.19; ch.10.34; Lu.22.63; 23.11,36.

Alexander and Rufus, to bear his cross.

22 And' they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh; but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour; and they crucified him.

l Mat.27.33,&c.; Lu.23.33,&c.; Jn.19.17,&c. m Ps.22.18.

17. *With purple.* Matthews says *scarlet*. See Notes on Mat. xxvii. 28. ¶ *About his head.* In the form of a garland or diadem. The whole head was not covered, but it was placed in a circle round the temples.

19. *Worshipped him.* Mocked him with the appearance of homage. The word *worship* here denotes only the respect and honour shown to princes and kings. It does not refer to any religious homage. They regarded him as foolishly and madly claiming to be a king—not as claiming to be divine.

23. *Wine mingled, &c.* Matthew says *vinegar*. It was probably *wine soured*, so that it might be called either. This was the common drink of the Roman soldiers. ¶ *Myrrh.* See Notes on Mat. xxvii. 34.

25. *And it was the third hour, &c.* In Jn. xix. 14 it is said, "And it was the preparation of the passover, and about the sixth hour," &c. Much difficulty has been felt in reconciling these passages, and infidels have usually adduced them to prove that the evangelists have contradicted themselves. In reconciling them the following remarks may perhaps make the matter clear: (1.) The Jews divided both the night and the day into four equal parts of three hours each. See Notes on Mat. xiv. 25. The first division of the day commenced at six o'clock in the morning, and ended at nine; the second commenced at nine and ended at twelve, &c. The *third* hour mentioned by Mark would therefore correspond with our nine o'clock; the *sixth* hour mentioned by John would correspond with our twelve, or noon. (2.) Mark professes to give the time ac-

curately; John does not. He says "it was about the sixth hour," without affirming that this was exactly the time. (3.) A mistake in numbers is easily made; and if it should be admitted that such an error had crept into the text here, it would be nothing more than has occurred in many ancient writings. It has been proved, moreover, that it was common not to write the words indicating numbers at length, but to use letters. The Greeks designated numbers by the letters of the alphabet, and this mode of computation is found in ancient manuscripts. For example, the Cambridge MS. of the New Testament has in this very place in Mark, not the word *third* written at length, but the letter γ, gamma, the usual notation for third. Now it is well known that it would be easy to mistake this for the mark denoting six, ς. An error of this kind in an early MS. might be extensively propagated, and might have led to the present reading of the text. Such an error is actually known to exist in the *Chronicon* of Paschal, where Otho is said to have reigned ς (six) months, whereas it is known that he reigned but three, and in this place, therefore, the γ, three, was mistaken for ς, six. (4.) There is some external authority for reading "third" in Jn. xix. 14. The Cambridge MS. has this reading. Nonnus, who lived in the fifth century, says that this was the true reading (Wetstein). Peter of Alexandria, in a fragment concerning the Passover, as quoted by Usher, says, "It was the preparation of the Passover, and about the *third* hour, as," he adds, "the most accurate copies of the Bible have it;

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

and this was the handwriting of the evangelist (John), which is kept, by the grace of God, in his most holy church at Ephesus" (Mill). It is to be admitted, however, that no great reliance is to be placed on this account. That a mistake *might* have occurred in the early MSS. is not improbable. No man can *prove* that it did *not* so occur, and so long as this cannot be proved, the passages should not be adduced as conclusive proof of contradiction.

After all, perhaps, without the supposition that there is any error in the text, the whole difficulty may be removed by the following statements: (1.) Calvary was *without* the walls of Jerusalem. It was a considerable distance from the place where Jesus was tried and condemned. Some time, more or less, would be occupied in going there, and in the preparatory measures for crucifying him. (2.) It is not necessary to understand *Mark* as saying that it was precisely nine o'clock, according to our expression. With the Jews it was six until seven; it was the third hour until the fourth commenced; it was the ninth until it was the tenth. They *included* in the *third* hour the whole time from the third to the fourth. The same mode they adopted in regard to their days. See Notes on Mat. xii. 40. (3.) It is not unduly pressing the matter to suppose that *Mark* spoke of the time when the process for crucifixion commenced—that is, when he was condemned—when they entered upon it—when they made the preparation. Between that and the time when he was taken out of Jerusalem to Mount Calvary, and when he was actually nailed to the tree, there is no improbability in supposing that there might have been an interval of more than an hour. Indeed, the presumption is that considerably more time than that would elapse. (4.) John does not profess, as has been remarked, to be strictly accurate. He says "it was *about* the sixth hour," &c. (5.) Now suppose that John meant to indicate the time when he was *actually* suspended on the cross—that he spoke

28 And the scripture was fulfilled which saith, "And he was numbered with the transgressors.

29 And^e they that passed by railed on him, wagging their heads, and saying, Ah, thou that *de-*

^a Is. 53.12. ^e Ps 22.7. ^p ch. 14.58; Jn. 2.19.

of the *crucifixion* denoting the *act of suspension*, as it struck *him*—and there is no difficulty. Any other two men—any witnesses—might give just such an account now. One man would speak of the time when the process for an execution commenced; another, perhaps, of the very *act* of the execution, and would *both* speak of it in general terms, and say that a man was executed at such a time; and the circumstantial variation would *prove* that there was no collusion, no agreement to *impose* on a court—that they were honest witnesses. That is *proved* here. (6.) That this is the true account of the matter is clear from the evangelists themselves, and especially from *Mark*. The three first evangelists concur in stating that there was a remarkable *darkness* over the whole land from the *sixth* to the *ninth* hour, Mat. xxvii. 45; *Mar.* ix. 33; *Lu.* xxiii. 44. This fact—in which *Mark* concurs—would seem to indicate that the *actual crucifixion* continued only during that time—that he was, in fact, *suspended* at about the sixth hour, though the preparations for crucifying him had been going on (*Mark*) for two hours before. The fact that *Mark* (xv. 33) mentions this darkness as commencing at the *sixth* and not at the *third* hour, is one of the circumstances undesignedly occurring that seems to signify that the crucifixion then had *actually* taken place, though the various arrangements for it (ver. 25) had been going on from the *third* hour.

One thing is conclusively proved by this—that the evangelists did not *conspire together* to impose on the world. They are independent witnesses, and they were honest men; and the circumstance adverted to here is one that is allowed to be of great value in testimony in courts of justice—*circumstantial variation with essential agreement*.

26. *The superscription.* The writing over his head on the cross. ¶ *The King of the Jews.* See Notes on Mat. xxvii. 37.

23. *And the scripture was fulfilled, &c.*

stroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see, and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; Let us see

q Ro 3.3; 2 Ti 2.13.

r Mat. 27.45; Lu. 23.44.

t Ps. 42.9; 71.11; La. 1.12.

s Ps. 22.1.

u Ps. 69.21.

whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the Preparation, that is, the day before the sabbath,

43 Joseph of Arimathen, an honourable counsellor, which also waited for the kingdom of God,

v Mat. 27.50; Lu. 23.46; Jn. 19.30.

w Ps. 38.11.

x Lu. 8.2,3.

y Lu. 2.25,28.

This passage of Scripture is found in Is. liii. 12. This does not mean that he was a transgressor, but simply that in dying he had a place with transgressors. Nor does it mean that God regarded him as a sinner; but that at his death, in popular estimation, or by the sentence of the judge, he was regarded as a transgressor, and was treated in the same manner as the others who were put to death for their transgressions. Jesus died, the just for the unjust, and in his death, as well as in his life, he was holy, harmless, undefiled.

42. The even. The time after three o'clock in the afternoon. ¶ The Preparation, &c. The following day was to be a day of peculiar solemnity, called the great day of the feast. More than ordinary preparation was therefore made for that Sabbath on the day before. Hence the day was known as a day of preparation. This consisted in the pre-

paration of food, &c., to be used on the Sabbath.

43. Joseph, an honourable counsellor. A distinguished man, who probably held a high office among the Jews, as one of their great council, or a Jewish senator. The word honourable, here, is not a mere title of office, but is given in reference to his personal character, as being a man of integrity and blameless life. ¶ I waited for the kingdom of God. Waited for, or expected, the coming of the Messiah. But this expression means more than an indefinite expectation that the Messiah would come, for all the Jews expected that. It implies that he believed Jesus to be the Messiah, and that he had waited for him to build up the kingdom of God; and this agrees with what John says (xix. 38), that he was a disciple of Jesus, but secretly, for fear of the Jews. He had retained his secret belief, in the hope that Jesus would be proclaimed and treated as the

came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

Messiah, and then he probably proposed openly to acknowledge his attachment to him. But God called him to a public profession of attachment in a different manner, and gave this distinguished man grace to evince it. So men often delay a profession of attachment to Christ. They cherish a secret love, they indulge a hope in the mercy of God, but they conceal it for fear of man; whereas God requires that the attachment should be made known. "Whosoever is ashamed of me," said the Saviour, "and of my words, of him also shall the Son of man be ashamed when he cometh in the glory of his Father and with the holy angels," Mar. viii. 38. Those who love the Saviour have no right to hide their light under a bushel. As soon as they have evidence satisfactory to their own mind that they are Christians, or have a *prevalent* belief, after faithful examination, that they truly love God, and that they depend on the Lord Jesus for salvation, so soon are they bound to profess Christ before men. This is the command of God, and this is the way of peace. None have the prospect of *comfort* in religion who do not have respect to *all* of the commandments of God. ¶ *Went in boldly unto Pilate.* God had raised up this distinguished counsellor and secret disciple for a special and most important occasion. The disciples of Jesus had fled, and if they had not, they had no influence with Pilate. Unless there had been a special application to Pilate in behalf of Jesus, his body would have been buried *that night* in the same grave with the malefactors, for it was a law of the Jews that the body of an executed man should not remain on the cross on the Sabbath. At this critical juncture God called forward this secret disciple—this friend of Jesus, though unknown as such to the

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Joseph beheld where he was laid.

z ch. 16. 3, 4.

world—and gave him confidence. He dared to express sympathy for the Saviour; he went in boldly and begged the body of Jesus. It needed no small measure of courage to do this. Jesus had just been condemned, mocked, spit on, crucified—the death of a slave or of the most guilty wretch. To avow attachment for him *now* was proof of sincere affection; and the Holy Spirit has thought this worthy of special notice, and has set down this bold attachment of a senator for Jesus for our imitation. ¶ *Craved the body.* Begged, or asked.

44. *And Pilate marvelled if.* Wondered if he was dead, or wondered that he was so soon dead. It was not common for persons crucified to expire under two or three days, sometimes not until the sixth or seventh. Joseph had asked for the *body*, implying that he was dead. That he *was*, had been ascertained by the soldiers. See Jn. xix. 33.

45. *When he knew it of the centurion.* Being informed by the centurion of the fact that he was dead. The centurion had charge of the soldiers who watched him, and could therefore give correct information.

47. *Beheld where he was laid.* The affection of these pious females never forsook them, in all the trials and sufferings of their Lord. With true love they followed him to the cross; they came as near to him as they were permitted to come in his last moments; they followed him when taken down and laid in the tomb. The strong, the mighty, the youthful, had fled; but female love never forsook him, even in his deepest humiliation. This is the nature of true love; it is strongest in such scenes. While *professed* attachment will abound in prosperity and live most in sunshine, it is only genuine love that will go into the dark shades of adversity and flourish there. In

CHAPTER XVI.

AND^a when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought ^asweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away:) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

^a Mat. 28.1, &c.; Lu. 24.1, &c.; Jn. 20.1, &c.
^b Lu. 23.56.

scenes of poverty, want, affliction, and death, it shows its genuineness. That which lives there is genuine. That which turns away from such scenes is spurious.

CHAPTER XVI.

1-8. See this passage explained in the Notes on Mat. xxviii. 1-8.

1. *Sweet spices. Aromatics.* Substances used in embalming. The idea of sweetness is not, however, implied in the original. Many of the substances used for embalming were *bitter*—as, *e.g.* myrrh—and none of them, perhaps, could properly be called *sweet*. The word *spices* expresses all that there is in the original. ¶ *Anoint him.* Embalm him, or apply these spices to his body to keep it from putrefaction. This is proof that they did not suppose he would rise again; and the fact that they did not *expect* he would rise, gives more strength to the evidence for his resurrection.

4. *It was very great.* These words belong to the third verse: "Who shall roll us away the stone from the door of the sepulchre?" for, the evangelist adds, it was very great.

5. *Sitting on the right side.* As they en-

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: 'he is risen; he is not here; behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had

c Ps. 71.20.

tered. The sepulchre was large enough to admit persons to go into it; not unlike, in that respect, our vaults.

7. *Tell his disciples and Peter.* It is remarkable that Peter is singled out for special notice. It was proof of the kindness and mercy of the Lord Jesus. Peter, just before the death of Jesus, had denied him. He had brought dishonour on his profession of attachment to him. It would have been right if the Lord Jesus had from that moment cast him off and noticed him no more. But he loved him still. Having loved him once, he loved unto the end, Jn. xiii. 1. As a proof that he forgave him and still loved him, he sent him this *special* message—the assurance that though he had denied him, and had done much to aggravate his sufferings, yet he had risen, and was still his Lord and Redeemer. We are not to infer, because the angel said, "Tell his disciples *and* Peter," that Peter was not still a disciple. The meaning is, "Tell his disciples, and especially Peter," sending to him a particular message. Peter was still a disciple. Before his fall, Jesus had prayed for him that his faith should not fail (Lu. xxii. 32); and as the prayer of Jesus was *always* heard (Jn. xi. 42), so it follows that

heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto "two of them, as they walked, and went into the country.

13 And they went and told it unto the residue; neither believed they them.

14 Afterward^e he appeared unto

d Lu. 24.13.

e Lu. 24.36; 1 Co. 15.5.

Peter still retained faith sufficient to be a disciple, though he was suffered to fall into sin.

11. *Believed not.* This is proof that they did not expect his resurrection; proof that they were not easily deceived, and that nothing but the clearest evidence could undeceive them.

12. *He appeared in another form.* In a form unlike his ordinary appearance—so much so that they did not at first know him. See Notes on Lu. xxiv. 13-31. ¶ *As they walked and went into the country.* To Emmaus, Lu. xxiv. 13.

13. *The residue.* The remainder. Those who remained at Jerusalem.

14. *Afterward he appeared unto the eleven.* Judas was dead, and the apostles were then called "the eleven." This was done even when one of them was absent, as Thomas was on this occasion. See the "Harmony of the Accounts of the Resurrection, Appearances, and Ascension of Christ," ii. 5, at the close of the Notes on Matthew. ¶ *As they sat at meat.* The word *meat* here means food, or meals. As they were reclining at their meals. ¶ *And upbraided them, &c.* Rebuked them, or reproached them. This was done because, after all the evidence they had had of his resurrection, still they did not believe. This is a most important circumstance in the history of our Lord's resurrection. Never were men more difficult to be convinced of anything than they were of that fact. And this shows conclusively that they had not conspired to impose on the world; that they had given up all for lost when he died; that they did not expect his resurrection; and all this is the strongest proof that he truly rose. They were not convinced until it was impossible for them longer to deny it. Had they expected it, they would have caught easily at the slightest

the eleven as they sat ¹at meat, and ²upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, "Go ye into all the world, and preach the gospel ³to every creature.

16 He⁴ that believeth, and is

¹ or, together.

² Mat. 28.19; Jn. 20.21.

³ Lu. 24.25; Ro. 10.18; Col. 1.23.

⁴ Jn. 3.18,36; Ac. 16.31-33; Ro. 10.9; 1 Pe. 3.21.

evidence, and would have turned every circumstance in favour of such an event. It may be added that it was impossible that eleven men of good natural understanding should have been deceived in so plain a case. They had been with Jesus three years; they perfectly knew his features, voice, manner; and it is not credible that they should have been deceived by anyone who might have pretended to have been the Lord Jesus.

15. *Into all the world.* To the Gentiles as well as the Jews. It was contrary to the opinions of the Jews that the Gentiles should be admitted to the privileges of the Messiah's kingdom, or that the partition wall between them should be broken down. See Ac. xxii. 21, 22. It was long before the disciples could be trained to the belief that the gospel was to be preached to all men; and it was only by special revelation, even after this command, that Peter preached to the Gentile centurion, Ac. x. Jesus has graciously ordered that the preaching of the gospel shall be stopped by no barriers. Wherever there is man, there it is to be proclaimed. To every sinner he offers life, and all the world is included in the message of mercy, and every child of Adam is offered eternal salvation. ¶ *Preach.* Proclaim; make known; offer. To do this to every creature is to offer pardon and eternal life to him on the terms of the plan of mercy—through repentance, and faith in the Lord Jesus. ¶ *The gospel.* The good news. The tidings of salvation. The assurance that the Messiah has come, and that sin may be forgiven and the soul saved. ¶ *To every creature.* That is, to every human being. Man has no right to limit this offer to any class of men. God commands his servants to offer the salva-

baptized, shall be saved; but he^k that believeth not, shall be damned.

17 And these signs shall follow

^k Jn. 12.48; 2 Th. 2.12.

tion to *all men*. If *they* reject, it is at their peril. God is not to blame if they do not choose to be saved. His mercy is manifest; his grace is boundless in offering life to a creature so guilty as man.

16. *He that believeth*. That is, believeth the gospel. *He who credits it to be true, and acts as if it were true*. This is the whole of faith. Man is a sinner. He should act on the belief of this truth and repent. There is a God. Man should believe it, and fear and love him, and seek his favour. The Lord Jesus died to save him. To have faith in him is to believe that this is true, and to *act* accordingly; that is, to trust him, to rely on him, to love him, to feel that we have no merit, and to cast our all upon him. There is a heaven and a hell. To *believe* this is to credit the account and act as if it were true—to seek the one and avoid the other. We are to die. To believe this is to act as if this were so; to be in readiness for it, and to expect it daily and hourly. In one word, faith is feeling and acting as if there were a God, a Saviour, a heaven, a hell; as if we were sinners and must die; as if we deserved eternal death and were in danger of it; and, in view of all, casting our eternal interests on the mercy of God in Christ Jesus. To do this is to be a Christian: not to do it is to be an infidel. ¶ *Is baptized*. Is initiated into the church by the application of water, as significant that he is a sinner, and needs the purifying influences of the Holy Ghost. It is worthy of remark that Jesus has made *baptism* of so much importance. He did not say, indeed, that a man *could not* be saved without baptism, but he has strongly implied that where this is neglected *knowing it to be a command of the Saviour*, it endangers the salvation of the soul. *Faith and baptism* are the beginnings of a Christian life: the one the beginning of piety in the soul, the other of its manifestation before men, or of a profession of religion. Every man endangers his eternal interest by being ashamed of Christ before men. See Mar. viii. 38.

them that believe: In 'my name shall they cast out devils; they shall ^mspeak with new tongues;

18 They shall ⁿtake up serpents;

^l Lu. 10.17; Ac. 5.16; 8.7; 16.18; 19.12.

^m Ac. 2.4; 10.46; 1 Co. 10.12, 28. ⁿ Lu. 10.19; Ac. 28.5.

¶ *Shall be saved*. Saved from sin (Mat. i. 21) and from eternal death (Jn. v. 24; iii. 36), and raised to eternal life in heaven, Jn. v. 28; xvii. 2, 24. ¶ *Shall be damned*. That is, condemned by God and cast off from his presence, 2 Th. i. 6-9. It implies that they will be adjudged to be guilty by God in the day of judgment (Ro. ii. 12, 16; Mat. xxv. 41); that they will deserve to die for ever (Ro. ii. 6, 8), and that they will be cast out into a place of woe to all eternity, Mat. xxv. 46. It may be asked how it can be *just* in God to condemn men for ever for not believing the gospel? I answer—1st. God has a right to appoint his own terms of mercy. 2d. Man has no claim on him for heaven. 3d. The sinner rejects the terms of salvation, knowingly, deliberately, and perseveringly. 4th. He has a special disregard and contempt for the gospel. 5th. His unbelief is produced by the love of sin. 6th. He shows by this that he has no love for God, and his law, and for eternity. 7th. He slights the objects dearest to God and most like him; and, 8th. He *must* be miserable. A creature who has *no confidence* in God; who does not believe that he is *true* or worthy of his regard, and who never seeks his favour, *must* be wretched. He rejects God, and he must go into eternity without a Father and without a God. He has no source of comfort in himself, and *must* die for ever. There is no being in eternity *but* God that can make man happy, and without his favour the sinner *must* be wretched.

17. *And these signs*. These miracles. These evidences that they are sent from God. ¶ *Them that believe*. The apostles, and those in the primitive age who were endowed with like power. This promise was fulfilled if it can be shown that these signs followed in the case of *any* who believed, and it is not necessary to suppose that they would follow in the case of *all*. The meaning is, that they would be the result of *faith*, or of the belief of the gospel. It is true that they were. These signs were shown in the case of the apostles and early Chris-

and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

o Ac. 5.15, 16; 28.8; Ja. 5.14, 15.

tians. The infidel cannot say that the promise has not been fulfilled unless he can show that this *never* occurred; the Christian should be satisfied that the promise was fulfilled if these miracles were *ever* actually wrought, though they do not occur now; and the believer now should not expect a miracle in his case. Miracles were necessary for the establishment of religion in the world; they are not necessary for its continuance now. ¶ *In my name.* By my authority, and using the power that I would in such cases, if bodily present. This was done; and in this they differed essentially from the manner in which Jesus himself wrought miracles. He did it in *his own name*, and as possessing original, underived authority. See the account of his stilling the sea (Mat. viii. 26, &c.); of his healing the sick (Mat. ix. 5, 6); of his raising Lazarus, Jn. xi. The prophets spoke in the name of the Lord. The apostles did likewise, Ac. iii. 6, &c. There was, therefore, an important difference between Jesus and all the other messengers that God has sent into the world. He acted in his own name; they in the name of another. He wielded *his own* power; they were the *instruments* by which God put forth the omnipotence of his arm to save. He was therefore God; they were men, of like passions as other men, Ac. xiv. 15. ¶ *Shall they cast out devils.* See Notes on Mat. iv. 24. Comp. Ac. xvi. 16-18. ¶ *Shall speak with new tongues.* Shall speak other languages than their native language. This was remarkably fulfilled on the day of Pentecost, Ac. ii. 4-11. It existed, also, in other places. See 1 Co. xii. 10.

18. *They shall take up serpents.* When it is necessary for the sake of establishing religion, they shall handle poisonous reptiles without injury, thus showing that God was with them to keep them from harm. This was literally fulfilled when Paul shook the viper from his hand. See Ac. xxviii. 5, 6. ¶ *Any deadly thing.* Any poison usually causing death. ¶ *Shall not hurt them.* There is a similar promise in Is. xliii. 2. ¶ *They shall lay hands on the sick, &c.*

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

p Ac. 1.2, 3; Lu. 24.51.
q Ps. 110.1; 1 Pe. 3.22; Re. 3.21.

See instances of this in the Acts of the Apostles, ch. iii. 6, 7; v. 15, &c.

19. *He was received up into heaven.* In a cloud from the Mount of Olives. See Ac. i. 9. ¶ *The right hand of God.* We are not to suppose that God has hands, or that Jesus sits in any particular direction from God. This phrase is taken from the manner of speaking among men, and means that he was exalted to honour and power in the heavens. It was esteemed the place of the highest honour to be seated at the right hand of a prince. So, to be seated at the right hand of God, means that Jesus is exalted to the highest honour of the universe. Comp. Ep. i. 20-22.

20. *They went forth.* The apostles. ¶ *Everywhere.* In all parts of the world. See the account in the Acts and the Epistles. ¶ *The Lord working with them.* By miracles; by removing obstacles; by supporting them; and by giving the gospel success and making it effectual to saving men. ¶ *Confirming the word.* Showing it to be the word of God or a revelation from heaven. ¶ *By signs following.* By attending miracles. By raising the dead, healing the sick, &c., as signs that God was with them, and had sent them forth to preach. ¶ *Amen.* Truly, verily. So be it. This word here, however, is of no authority. There is no reason to think that it was added by Mark.

Mark is more concise than either of the other evangelists. In most instances he coincides with Matthew, though he has added some circumstances which Matthew had omitted. There is no evidence, however, that he copied from Matthew. The last chapter in Mark contains some things omitted in Matthew, and some things of fearful import. We learn from it that the gospel is to be preached to all mankind. Every man is to be offered eternal life, and he rejects it at his peril. The condition of the man who will not believe is fearfully awful. The Son of God has solemnly declared that he shall be damned. He will judge the world, and there is none that can deliver out of his hand. No excuse will be allowed for

20 And they went forth, and preached every where, ^rthe Lord

^r Ac 5.12; 14.3; He.2.4.

not believing. Unless a man has faith he *must* be lost for ever. This is the solemn assurance of the Bible; and in view of this awful declaration of the *merciful* Redeemer, how sad is the condition of him who has no confidence in

working with *them*, and confirming the word with signs following. Amen.

Jesus, and who has never looked to him for eternal life! And how important that without delay he should make his peace with God, and possess that faith which is connected with everlasting salvation!